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THE Vedic Magazine AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE VEDIC MAGAZINE.

(1) The Vedic Magazine will be out in the first week of each Samvat month. Complaints of non-receipt of a copy must reach us on or before the 15th of the month; otherwise copies supplied afterwards will be charged for.

(2) Specimen copy can only be sent on receipt of postage stamps of -/5/-and back numbers, if available, on the receipt of annas eight for each copy.

(2) Loose numbers of volumes II and III are available and can be supplied at As. /5/- each.

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(6) Subscriber's Roll number, noted on the wrapper, should be communicated, when corresponding, so as to facilitate reference.

(7) All Literary contributions should be addressed to the Editor and all business letters and remittances to the Manager Vedic Magazine, P. O. Shampur, District Bijnor.

HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs. 1 annas 4 only. To be had from the Manager, Gurukula Book Depot, Kangri, P O. Shampur, District Bijnor.

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AN EXPLANATION AND AN APOLOGY.

We owe an apology to our constituents for extraordinary delay in bringing out the Gurukula number of the *Vedic Magazine*. The delay is due to causes over which we could have no control. The Gurukula Press accidentally caught fire and was burnt down. A fresh declaration had to be filed at Lahore and arrangements for printing &c., made with the Union Press. We take this opportunity to thank the District Magistrate for exempting us from the payment of security required under the Press Act.

It is due to this unexpected and unforseen calamity that we have not been able to publish anything in this number about the Gurukula anniversary. This is all the more deplorable

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because this year the anniversary was a magnificent success. The attendance was unusually large and all the functions were supremely successful. The Convocation Ceremony was most impressive. Sanatak Harish Chandra Vidyalankar offered his services to the Gurukula for life as *Gurudakshna* and Sanatak Indra Vedalankar took a solemn vow to devote the greater portion of his life to Vedic research. We hope to publish an article on the Convocation Ceremony in our next issue from the pen of a distinguished visitor. On an appeal for funds about Rs. 70,000 were collected in hard cash.

In the end we assure our readers that in the future the magazine will always come out punctually on the first of every month.

The Editor.

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SANATAK INDAR SANNTAK HARISH CHANDAR

THE FIRST FRUITS OF THE GURUKULA.

Engraved by Motha Dial Dass Roorkee.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu.*

VOL V. } BAISAKH & JAISHTHA, 1969. { No. 11+12

*INDIAN HYMN.

BY ROSE REIHARDT.

Hail Land of ancient name,
Bharat of holy fame,
Motherland mine!

Teach me to know thy worth
O Land of sacred Birth
Thou soul of all the Earth,
My heart is thine.

* This hymn has already appeared in many Indian periodicals. It was set to music by an American lady friend and sent to us. We reprint it with the greatest pleasure. (Edi. V. M.)

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Land where the sages walk
Where saints and prophets talk
Blest by thy clime !
Thy glory of the past
Awakes to life at last
In all its splendour vast
Of that bright time.
Where'er my feet may roam
Thou art my well-loved home,
My country dear !
The magic of thy air
And all thy beauties rare
But haunt me everywhere,
Both far and near.
Bharat's sons arise
And sing unto the skies
Fair India's praise.
Her ideals are not dead
For which her children bled
She proudly rears her head
To greet new days.
Then let her watch-word be
That word of harmony
Peace, blessed Peace !
Its potency shall sway
All that obstructs the way
To bring the perfect day
When strife shall cease.
All men their God may bring
All men their Creed may sing
On thy broad breast
Thy gracious arms embrace
All that accept thy grace
Thou Mother of the Race
For ever blest.

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Nations arise and fall
But thou dost stand through all
Unchanged by time,
So shall it ever be
Child of Eternity
The Gods to favor thee
With grace sublime.
The storm may beat thy brow
But strong in faith art thou
The calm to see.
The heritage divine
To save the world is thine
Through æons it will shine
Man's light to be.

Did much knowledge and piercing intelligence suffice to maken men good, then Bacon should have been honest, and Napoleon should have been just. Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work.

How else does it happen that men will get drunk, though they know drunkness will entail on them suffering and disgrace, and (as with the poor) even starvation. How else is it that medical students, who know the diseases brought on by dissolute living better than other young-men, are just as reckless and even more reckless."

(Herbert Spencer.)

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The Gurukula System of Education.

—o—

Ours is essentially an age of fads and hobbies. No age ever saw the birth, and for the matter of that, the death also, of so many theories as ours. Every one of us has got his own remedy for the numerous ills which flesh is heir to. Not a year passes but it leaves us a cropful of systems for keeping that highly complex machine which goes by the name of human society from falling out of gear.

There is allopathy and homeopathy, hydropathy and chromopathy and God knows how many 'pathies' more which claim to cure our maladies. There are also, the old systems known as Unani and Vaidyak – but the civilised world has outgrown them and there is no use in reviving these antediluvian and unscientific methods and so let them die in peace. We shall, therefore, leave the empirical follies of our forefathers alone. We have our mechano-therapeuts to free us from the tyranny of drugs. Why not treat the human machine as a machine pure and simple. We never drug our machines. When a machine refuses to work, we look to its springs and wheels and screws and by tightening a screw here and driving a nail there, and by winding a spring here and lubricating a wheel there we put it again into working order. Similarly, let us remove the obstructions from the clogged wheels of the human frame by means of an enema syringe or a stomach pump instead of forcing a pintful of unsavoury drugs down the alimentary canal. The Christian scientists will not brook to handle the human frame in such a rough and rude fashion. God made man after His

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own image and it is an insult to His intelligence to treat His work like the handiwork of a mere mortal. Man has got a soul - a spark of divine life within him. The spirit must truimph over matter and the way to make it triumph is to handle that spark and fan it into a flame by means of prayer.

The ailments of the mind are as numerous, if not more, as those of the body. We have got imbeciles and idiots in our midst whom it would be a misnomer to call men. A donkey shows more intelligence than they. There are raving maniacs who are a menace and a nuisance to our society. Again, there are criminals whose sole aim in life is to break the laws of God and man. There are thieves and robbers, cut-throats and murderers who prey upon the life and property of peaceful citizens and the state has to employ a whole army of judges and gaolors to protect the society from them. Yet again, there are cheats, perjurers and forgers who ply their nefarious trade in such a way that no law can touch them. Here also the remedies proposed are many and some of them are rather drastic. According to some it is well nigh impossible to minister to a mind diseased and they are, therefore, the advocates of the principle that prevention is better than cure. They trace all these aberrations to heredity and, therefore, propose that incapables ought not be allowed to propagate. They will not permit the 'unfit' to marry and beget children and in some states laws have been promulgated against the propagation of the unfit. Criminologists are busy in classifying and dessecting and analysing crimes and in devising means for their detection and prevention. Some are for deporting the criminal parents and their children out of the country to some far-off uninhabited island and thus freeing the society from this pest. Others more

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humane propose to separate the children from the society of their parents at an early age and to bring them up in a healthy atmosphere. A third set of reformers will listen to no such talk. They will visit the delinquent with a punishment that will act as a deterrent to others. Their verdict is a draconian sentence and no fooling.

The woes of our society are neither few nor insignificant. There is the conflict between the rulers and the ruled. Those living under a despotic Government pine for democracy and those living under the rule of a constitutional monarchy yearn after the republican form of Government. Even that huge beast China—which had been lying ready all these years for the knives of Europe to be carved up—is showing signs of life and has forced the Manchu dynasty to sign its death warrant and to abdicate in favour of a republic. The war between capital and labour between the almighty dollar and the human wretch – is assuming alarming proportions in Western countries. Strikes are becoming the order of the day and civilised Europe is dumb-founded and does not know how to cope with this monster which in a moment can disorganise trade, stop railways and factories and reduce a whole population to a state of starvation. The committee of labourers passes a resolution which contains only two words 'stop work' and steam engines cease to pant and scream, the chimneys to belch forth clouds of smoke, and the telegraph wires to flash news of the world. This vaunted civilization of ours which would reduce men to mere tools now lies helpless crying and kicking out its legs like a baby because man has refused to work its tools. Then there is the tyranny of the majority over minorities which sometimes makes people dissatisfied with a democracy. There is also such a thing as the tyranny of a minority over the majority, *e. g.*, when the minority

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pretends to have some political importance, all its own, born of its past greatness, which entitles it to special privileges in its present littleness. Here also there is no dearth of remedies. There is the monstrous and hellish anarchism, the progeny of socialism—at least of a degraded type of it—which would sweep away all law and other and would make man live the life of a beast. Socialists would abolish the use of money. They would allow no man to hold property and to earn anything for himself. The state would be in *loco parentis to* all the children born within its territories and it would own everything from the railways down to a pin. Thoy would do away with marriage and free henpecked husbands from the tyrannical rule of their wives. There would be free scope for men and women to make love to whom and when they like. Men and women would live happy lives like birds. They would choose their companions only for a season and then in the next spring would fly to others of their liking. The course of love would run smooth and what has so far been impossible would become possible. Law courts would be closed and the judges would be turned out neck and crop and would be asked to do something more useful than spending their ingenuity and acumen on the construction of a clause of a will or in India of a clause of a wajibularz drawn up by an ignorant Patwari who did not know law, nor cared to know it. There would be no gaols and gaolors, for, property, which is the mainspring of crimes, would be abolished.

But, alas ! no remedy seems to touch the plague spot. Humanity suffers in body and in mind inspite of these so called remedies. The panacea for our ills remains yet to be discovered. The millennium promised to us by the Christians and also by the present day socialists

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is yet long in arriving. It seems that man is made to suffer and the curse which according to our friend the Christian was pronounced by Jehovah Himself on our first parents dogs us at every step. Woe unto man that he was ever born !

But will this cloud of sin and sorrow and suffering, of disease and disorder never roll away ? Are human ills really past remedy ? We hear a voice from the far off caves of antiquity which breathes word of solace and comfort into our ears. We see a break in the clouds and a ray of hope descends from heaven which gives promise to turn this gloom into sunshine. We see a divine messenger descending from the high and holy peaks of the Himalayas, we hear his footfalls and lo ! he is before us. The ray of heaven has followed his footsteps and thrown a halo of dazzling light around his sacred person. It has developed into sunshine and the sun has appeared on the horizon pouring a flood of light on the benighted earth and chasing away the shades of darkness. The voice whose distant echoes were a short time ago audible in whispers only increasing in volume with each step of the divine messenger and hark ! he is pouring its stream of music into our ears and making our hearts dance with joy. The divine messenger tells us that when this light and this voice were visible and audible in the world peace and goodwill reigned evetywhere. There was light in every home and joy in every heart. Men were not a prey to bodily and mental afflictions, nor was society in the throes of despair. And if mankind would but open the doors of their homes and the portals of their ears to this light and voice, once more all suffering and disorder would be banished from the world. The Rishi spoke and a few did listen to his words, but many did not. Those who did found out the solution to all the perplexing problems

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of society. The rishi told them that no material progress would alleviate the sufferings of humanity. Railways and steamers and a thousand and one other contrivances are good so far as they go, but they are not the be-all and end-all of our existence. They are but means. They are not ends in themselves. The same steamers which carry merchandise from one shore to another and bring plenty and prosperity in their train can in the form of ironclads spread desolation over a land It is the use to which you put these tools that determine their worth or worthlessness. The root cause of all evil is that spirit instead of being a master of matter has become its slave. Modern civilisation fails to free human society from its troubles because it takes no account of human spirit and instals matter in its place and the result is untold suffering of body and mind. The true solution lies not in revolution and violence. It lies in changing the viewpoint of humanity. Man has forgotten himself He thinks that he is here only to enjoy life like other animals He ought to be reminded that he is no longer man if he allows the animal wit in him to get the upper hand The end of human existence is not "eat, drink and be merry for to-morrow you die." It is so to eat and drink and to enjoy yourself that you may live the life everlasting. This life is but a preparation for a higher and nobler life. A life of ease and comfort is a living death. We ought to live a strenuous life with our gaze fixed on our higher destiny. Our life is not a being but a becoming. We suffer because we have turned our back upon this essential truth. This ought to be the ideal of the individual as well as the society. The body and the mind ought to be so trained that man may become fit to pursue this ideal. And this training ought to begin at the earliest period of human existence—even before a human child breathes

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the air of heaven. *It ought to begin with its conception—not in the cradle but in the mother's womb and ought to continue till death. Let it be impressed on the mind of the parents that there is no more solemn and sacred responsibility on them than begetting children They can make or mar the life of their sons and daughters. It is their highest duty to bring into the world only such children as are healthy and happy—such children as will not only live but live happily and to some purpose. It is their bounden duty that they will so bring up their children that they will be strong enough to defend themselves against the temptattons of the world and to pursue the ideals earnestly, constantly and consistently.* A man who becomes the father of a child who is weak in body or mind or having produced him fails to give him education that will fit him for the higher duties of man commits a sin against himself and the society. There is only one way of accomplishing this object and *that is obeying the laws of marriage and Brahmacharya as laid down in the Vedas and the Shastras.* The laws of marriage require that only men and women of mature age and pure and strong character are qualified to become parents. The rules of Brahmacharya lay down that every child—male or female—ought to prepare himself or herself for the duties of life by remaining celibate till the age of majority which is 25 years for a man and 16 years for a woman and devoting himself or herself to the study of the Vedas and arts, sciences, literature and philosophy in the family of a preceptor, *i.e.*, in a Gurukula, where he or she will not fall a prey to evil habits and evil thoughts and associations. Modern man laughs at this and is prone to call this scheme antiquated and chimerical. But he forgets that his own system of education of which he is so proud and which he lauds up to the skies has proved

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a failure. School and college life, as it is lived at present, is highly injurious in more ways than one to character building.

It only thinks of stuffing the heads of the scholars with ill-digested information on a number of subjects and its only aim is to see that they disgorge that mental food into the lap of the examiner. It never takes into account that man besides brains has got muscles and a will also. It thinks that the health and character of the scholars are beyond its scope. The greatest defect of our college life is that it is one-sided. The greatest merit of Gurukula life is that it aims at developing the whole man. It aims at producing men who will be strong physically, mentally and morally. It supplies them with intellectual food like our schools and colleges, but it nourishes and trains their bodies also and makes them truthful, lovers of justice and fair play, self-respecting and self-reliant, sympathetic and kind, unselfish and self-sacrificing, courageous and of firm resolve ; in a word, it teaches them to look up and not look down, to look ahead and aloft and not to look behind and below If the Gurukula system of education becomes once more recognised, there is no doubt that three-fourths of the problems which are knocking at the door of the modern civilised world for solution will have been solved and the world will once more become a paradise, which it once was where men will live knit in brotherly love, where disease and strife will be unknown and where hellish scenes which are now enacted everywhere and which make our world a pandemonium will become a thing of the past.

This is the idea and the ideal for which the promoters of the Gurukula stand up, and which they present to humanity. Is it not in the interests of humanity to lend them a helping hand? We know that many will call it a

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hobby and dismiss it from their mind But are not many and perhaps the majority of us supporters of hobbies of various descriptions? To please our friends we shall grant that it is nothing but a hobby,—but, then, it is a hobby which has this much to its credit that it has got the sanction of antiquity at its back which none of the present day hobbies can claim to have and it has got the universal good of the human race in view and therefore deserves the serious consideration of all lovers of humanity.

Scarcely any connexion exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities; though people, in spite of their experience as parents and citizens persist in hoping they will. Intellect is not a power, but an instrument not a thing which itself moves and works, but a thing which is moved and worked by forces behind it. To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which the desires see their way to gratification. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. However far seeing you may make it, the passions will still determine the directions in which it shall be turned—the objects on which it shall dwell. Just those ends which the instincts or sentiments propose, will the intellect be employed to accomplish culture of it having done nothing but increase the ability to accomplish them.

(Herbert Spencer.)

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The Value of the Gurukula.

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In order that we may be ennobled by the moulding influence of some great purpose we must have an ideal, for without an ideal to give it birth Purpose is an impossibility.

We rejoice that India is a land of ideals and that in all ages its people have recognised that there are greater and nobler things prepared for man than mere material agrandisment or worldly pleasure.

Nevertheless although this idealistic tendency furnishes us with cause for rejoicing, we must face the fact that there is another side of the Indian character, as it exemplifies itself in the lives and thoughts of the vast majority of the masses, which fills those who have India's welfare at heart with deep anxiety.

Indeed, were it not for the fact that with each succeeding year we see more Indians coming to the front whose ideals find their expression in high purpose which leads to action and self-sacrifice, we would tremble for the future of India.

We would tremble for the future of India because her people as a whole, although they have ideals, do not believe in their capacity to realise them,—because their lack of faith in their ability to live up to their ideals has led them, with some splendid exceptions, to compromise and contentment with that which they knew was not the highest and most noble.

Indians know that unselfish patriotism, honesty, truthfulness, kindliness, pity, and purity of thought and life are the heritage of man. They know that these are

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the things of real value with which alone the soul of man should rest content. And yet, for the most part, they feel that the circumstances and complications of the world in which they live make it impossible to attain to them. Consequently they fall into that state of mind, so devestating to all that is best in us, when, conceiving themselves to be the victims of environment, they allow their lives to be governed by principles which they know are not the highest.

It is this spirit which pervades Indian life to-day. Everywhere we find that there are two standards—one the standard of true righteousness, which dictates without compromise what we *ought* to do, and the other the actual standard by which men live, which measures up to what they think their surroundings will permit them to do and be.

The consequences of this attitude towards life are deadly in their effect upon moral strength and raise tremendous obstacles in the path of national progress. When for instance, in a religious home boys see their father most careful to observe all the ceremonial obligations and deeply devoted to the high and noble precepts of saints and sages, yet know that in business he is not over-honest or at other times always careful to tell the truth, can we imagine that they will not suffer morally? Nor will it help them again in moral strength if they hear him say in honest sorrow that his greatest desire is to live a true and upright life, but that the fact of his living in a world of dishonest men and methods makes it impossible, and forces him to do many things which he knows are not right. Will they not inevitably come to feel that high ideals belong to books, but that in the stern struggle of life men must see to their own interest and employ whatever methods will make it possible for them to look after

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them? This is without doubt the spirit which pervades the life of India to-day, man honours righteousness in the abstract, but the vast majority do not feel that it can be realised in practical life. Hence though India is a land of ideals, it is for most people, also, a land of surrendered ideals.

Yet none who love India truly and unselfishly can rest content with such a state of affairs, for all who have studied the history of national progress and development throughout the world, recognise that advance is impossible unless the nation or the individual has an ideal, believes in it, and is actively trying to realise it. Where nations have lost their ideals, or—worse still—have retained their ideals but have ceased trying to live up to them, the result has been stagnation, deterioration and death.

How can this great defect be combated? How can Indians be influenced to believe in their ability to realise their ideals, and to incorporate into the fibres of their lives those manly and noble qualities, which for long ages, have been too often confined to books? It is a difficult problem to solve, for reformers have to wage a deadly fight with one of the greatest enemies of national progress—an adverse mental environment.

Where a boy grows up, forming his character and developing his mental attitude in the midst of a community which lives and acts upon the assumption that it is vissionary and impractical for one in the world to attempt to conform his life to high ideals, we can hardly hope that any amount of reading from moral text-books, or the admonition of teachers, will arouse him to that moral vigour which chafes under an unattained ideal, and is satisfied with nothing short of the best.

Without an environment favourable to high ideals and strenuous effort after their fulfilment, it will be well

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nigh impossible to bring into existence a generation of young men capable of having a noble share in the social and moral salvation of India. As Max cun has remarked, "Environment begins to operates with the beginnings of life, nor does it ever cease to operate, not for an instant, as days become months and the months years."* To which we may add with advantage the words of a great Amerian poet:—

"Nor dream that acts heroic wait on choice!
The man's whole life preludes the single deed,
That shall decide if his inheritance
Be with the sifted few of matchless breed,
Or with the unmotived herd that only sleep and feed"

How true this is! The foundations of self-sacrifice and noble aspiration, which some day are to blossom forth into generous and heroic action, must be laid hour by hour and day by day, through child-hood, if they are to be laid at all.

Manifestly then, where the general mental and moral atmosphere does not favour the development of these qualities we must strive to produce an atmosphere which will conduce to such development.

This is exactly what the Gurukula is attempting to do. Its founder saw that the future of India depended upon India's young men, and that none of those who loved their Mother-land, and enthusiastically believed in her and her future, would be able to meet the questions or solve the problems which lie ahead, or serve her in her hour of need. Hence they set to work to create an atmosphere where such qualities would be developed.

And in a great measure it would seem that they have succeeded. In the Gurukula at Kangri are to be

* "The making of character;" Cambridge series for Schools and Training Colleges.

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found many of those influences so necessary for the building up of character, yet so lacking in the life of the ordinary boy. In the first place the atmosphere of the institution is defin tely purposeful. The men at the head of it are idealists and patriots, whose idealism and patriotism do not end with words, but bear fruit in devoted and enthusiastic service. Aside from religion—upon which I do not intend to touch in this article—there could be no greater power in forming the character and standpoint of a growing boy. To live year after year in the atmosphere of great purpose, and to see a ever-growing ideal constantly realised in the lives as well as the teachings of one's preceptors—it is impossible to overestimate the value of this in fitting a boy to live a manly life and serve his country.

These are undoubtedly the two great formative influences in the Gurukula, but there are a host of hardly less important ones. For instance let us consider the question of discipline. In the ordinary home a boy is apt to be spoiled by too much petting and indulgence. This fault is not only confined to India, for in all countries there are adoring grand-mothers, mothers, and aunts. It operates, however, against the development of manly self-reliance and unselfishness in the boy He grows up to consider that it is his right to be waited upon, and that he has a right to feel injured if his every whim is not gratified. His personal ease and comfort become to him the most important things in life, and unless he is an exceptional lad, overpetting and indulgence are apt to make him as he grows older both selfish and inconsiderate—qualities which hardly fit him to sacrifice himself for his home, much less his country.

In the Gurukula a boy escapes all this. He learns to conform his life to rule—and a very strict rule at that.

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He is supplied with the most nourishing food, and at the same time is expected to work hard, and not waste his opportunities. Above all he learns by early rising, cold bathing, and in many another way, that lazy self-indulgence is not our way to true happiness, and that obligation rather than inclination must by the dynamic of the happy life.

There is another matter in which the atmosphere of the Gurukula exercises a profound influence over the lives of its students. In the ordinary life of Indians, whenever any one ventures to criticise bad customs, weaknesses in social organization, or failures in Indian character, he is met constantly by such expressions as " Kya karen ?' " kali-yug hai " or " zamana waisa hi hai." He therefore, as it has been previously remarked, comes to feel that all weaknesses whatsoever are inevitable—the result of the corruption of an age, and that there is no remedy for them.

How different is the ideal of the Gurukula in this respect ! Its faculty fully realise that weaknesses exist on every hand, and that there is much in every department of life which is not as it should be. But not for one moment will they admit that these faults and evils must continue to exist, but by their lives and words are constantly striving to overcome what they consider mistaken or wrong in the lives of their fellow-countrymen. That the writer cannot in certain particulars agree with them as to what these evils are, in no degree detracts from his admiration for their self-sacrificing devotion to whatever they consider to be for the welfare of the motherland.

Thay believe in India—these professors in the Gurukula. They believe in the greatness of their past, and are confident in the glory of her future. Consequently they are able to teach those in their charge that the evils

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of the present can and must be overcome. Though not agreeing personally with many of the conclusions at which the Arya Samaj has arrived with regard to Indian History, the writer is in the heartiest agreement with the spirit in which they teach it. For the person best fitted to teach Indian boys about their motherland is surely the one who loves her deeply, glories in her past good, and confidently believes in her great future. There may be others who teach history with a more exact conformity to what the rest of the world considers to be the facts, but it is this spirit of enthusiasm which *makes* history, and makes the boys which come under its influence the moulders of history.

These are the main reasons why we should appreciate and welcome the Gurukula. With all its defects and like all other institutions in the world it is not without them—it has succeeded in creating within its walls the atmosphere of purposeful effort, which is so needed and yet so lacking in India today. The boys who come from it, after having completed its cause, whatever may be their other faults, will love India and believe in her future glory, and, unless we much mistake, many of them will follow the example set them by their masters, giving their lives to the service of their fellow-countrymen. The graduates of the Gurukula, as far as we can judge from the training which they have received, should be strong and manly men, for as Tennyson has truly said.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power,"

and these are pre-eminently the qualities which the life, teaching, and example of the institution should develop in its students, if it at all succeeds in realising the ideal of its honoured founder, Lala Munshi Ram.

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One thing remains to be demonstrated, but this cannot be done until students from Kangri have left the school to take their place in the world. We shall then watch them with the deepest interest as husbands, fathers, and members of society. When once the boys who have grown up in the Gurukula demonstrate to us that they have not only become strong men, but are also tender sons and affectionate members of their respective families, our present belief will become positive conviction that the Gurukula at Kangri and similar institutions have a very important part to play in shaping the destinies of India.

Le it be remarked that the main obstacle to the right conduct of education lies rather in the parent than in the child. It is not that the child is insensible to influences higher than that of force, but that the parent is not virtuous enough to use them. Fathers and mothers who enlarge on the trouble which filial misbehaviour entails upon them, strangely assume that all the blame is due to the evil propensities of their offspring and none to their own. Though on their knees they confess to being miserable sinners, yet to hear their complaints of undutiful sons and daughters you might suppose that they were themselves immaculate. They forget that the fanets of their chilldren are reproductions of their own f nets. They do not recognise in these much-scolded, often beaten little ones so many looking glasses wherin they may see reflected their own selfishness.

(Herbert Spencer).

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THE ARYA SAMAJ AND ITS EDUCATIONAL WORK.

———o———

There are in India to-day many movements inaugurated for the purpose of promoting social and educational reform; but of all these movements, and I have looked into most of them, that one, which seems to me to have the greatest vitality, which is animated with the noblest ideals and which has accomplished the largest amount of genuine practical work, is the Arya Samaj. In this article I propose to deal specially with that branch of its work, which has resulted in the establishment of Gurukulas. I have had the good fortune to visit two of these institutions, namely the one recently started at Devlali and the Gurukula Mahavidyala, which has been in successful operation for the last 10 years on the banks of the Ganges a few miles from the sacred city of Hardwar. This last institution I had an excellent opportunity of investigating during a visit, extending over some days, when I was most hospitably entertained by the Governor, Mahatma Munshi Ram and his numerous devoted colleagues.

Let me in the first instance endeavour to interpret in my own language what I conceive to be the leading principles underlying the propaganda of the Samaj and its educational practice. The avowed aim of the movement is the formation of high character among the Indian people. In other words it seeks to develop individuals, who will express in their lives the noblest human qualities. The creation, that is to say, of men and women with a capacity for adaptation to their surrounding circumstances without losing sight of those lofty ideals of perfection, which it is contended have been revealed for all time in the "Veda."

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Here, however, arises the main difficulty. What is "The Veda?" The term is ambiguous—I am told by some that it is not a mere tradition; nor is it merely a written scripture, however venerable; but that it is the eternal reality of fact, be it the law of the true relation of all things in their actuality and potentiality, or an unerring expression of that law such as is always revealed to the human mind when purified from all earthly imperfection. These are metaphysical problems; but the concrete fact that emerges from their consideration is that the founder of the Arya Samaj, relying upon the fundamental idea of human perfectability, inculcated toleration as a cardinal virtue.

Swami Dayanand taught that the right interpretation of the Vedas and their correct application to practical life was the highest duty of man. With this object in view he contended that knowledge should be saught from any and all sources that may come to hand; always remembering that spiritual *perception* and the higher faculty of *understanding* were the true goal to be aimed at. He well understood that right *action*, that is right conduct and endeavour, went hand in hand with true knowledge and perception—that these aspects of the mind were not only quite compatible one with the other, but that they were in fact complementry and interdependent. The realization of this grand principal in life is none other than the process of raja Yoga

Now how was this great work to be carried out on such a scale as to bring about the regeneration of India? It was soon apparent that mere preaching was not in itself sufficient. The masses of the people as well as those who were in the position of leaders, whether temporal or religious, were practically all deeply steeped in superstition, ignorance and vice. Even when they listened to the

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preaching and seemed to be momentarily affected by it, the force of their evil Karma was such that little permanent impression was produced on their lives. So it was resolved to establish an organized system of training whereby the mind and body of those youths who were sincerely desirous of dedicating themselves to the pursuit of the higher life could be disciplined and nurtured in accordance with the true Vedic spirit

I have already said that tolerance was a fundamental principle of the Arya Samaj method; and my researches have convinced me that, whatever may have been the erratic behaviour of some of its over-zealous adherents, the leaders of the Samaj have, in their recorded utterances, studiously kept that principle in view. I was particularly struck with the eloquent address delivered by Professor Rama Deva at the Allahabad Convention of Religions in January 1911.

In this address Professor Rama Deva contends that even at the time of Gautama Buddha, over 2000 years ago, the pure Vedic teaching, the "true Dharma," had already been lost; and that the Buddha's mission was that of a "Vedic revivalist like Dayanand." This being the case, we must conclude that representative Arya Samajists are prepared to accept the most authoritative Buddhist scriptures as a valuable guide to life and conduct. I regard this as a most significant fact in the present situation; and indeed it would be an inestimable blessing to the Indian people were they to be induced in large numbers to follow this pure and beautiful teaching in the place of the debased forms of religion which now so largely prevail.

One of the most revered names in the Arya Samaj movement is that of the late Pundit Guru Datta I have been reading lately, in a volume of his published works, a very striking article from his pen on "Pecuniomania." In

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very forcible language one of the greatest obstacles to true reform is here set out, namely the inveterate tendency of the human mind to subordinate the end to the means—the losing sight of the true purpose of the triumph of mind over matter in a slavish worship of the instruments which the mind has itself created. Thus it has become a common-place of modern "political" controversy to insist that the first and greatest of India's need is that she should be relieved from her material "poverty." This notion is very vigorously assailed by Pundit Guru Datta. He shows that the real poverty from which she is suffering is the poverty of right ideas, of correct thinking and of lofty ideals He urges that it is this kind of poverty that should engage our first and most insistant attention. He shows that without that the greater accession of mere material "wealth" would be not a blessing but a curse. For, seeing that the great bulk of humanity is both indolent and vicious, more "money," which means more power to do as one please, leads in practice only to a greater amount of vulgar self-indulgence and profitless waste of time, with a resulting deterioration of character.

These considerations point to the supreme importance of moral training and character building. The Arya Samaj having recognised this important truth saw that the surest way to secure its practical attainment was the establishment of a well-thought out scheme of Gurukulas. What I have seen of these institutions is most gratifying. The children and young men belonging to them are disciplined by love and care. They are zealous, painstaking and happy. Their incentives to effort are not vulgar ambitions, with their jealousies and rivalries, but love of truth, love of country and love of God. They work with noble ideals always in their innermost thoughts; and by means of regular habits, all kinds of games and sports, as well as other wholesome re-creations, they develop sound bodies and capable minds.

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The Home of Promise.

Of the Gurukula what can I say? What shall I say? What must I say?

I have promised to write something, and the promise will not let me sleep.

Though a toilsome day is over, and Night beckons to much-needed rest;

For I'm overworked and fagged, and all the things that I would say.

Run to jingle in my weary brain instead of solid prose.

But a promise is a promise: I must write as best I can;

And all friends are sure to pardon, seeing naught save good intent,

While the pessimist would buzz around and settle on some flaw

In the very best I'd write had I but health to write my best—

As a fly on cleanest skin finds dirt enough to give him work,

And with *connoisseur* proboscis singles out what suits his taste.

* * * * * * *

Let me now begin to say what I can say, and leave the *how*

To follow suit as best it can, like topsy-turvy cart drawn by some absent-minded child.

Of the Gurukul I'll say quite simple this:

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Three years ago I landed there, a stranger. Three days later, I left a home behind.

Three years ago I alighted—from the clouds—among a set of unknown folk. Three days later I was parting from a knot of lifelong friends.

Two years and more, since then, have I wandered far and wide, in a land too vast for aught save grasp of *future* Man—to many a strange place coming, leaving many a home behind; among many strangers alighting, and parting from many a friend.

Yet my heart has never forgotten the home and comrades left behind.

In this fold of the Mountain's Mother's apron stretched forth to gather from the cities of the dusty plain.

The *children* that are the only real wealth of Ind—

The gift of the India that now is to the India that is soon to be.

A true home, this, that can bear absence without grudging,

And where silence is the shrine and not the grave of kindly thought.

True friends, these, requiring no reminders—trusty comrades to be safely shelved in days of toil and stress,

And found sweet and staunch and true when taken down (all in good time.)

As the threads of Fate in God's great Loom draw nigh to one another once again

So I left, and said "I like it," and I'm sure to call again

At your school of Simple life where mountain-fingers clasp the plain.

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And let out the sacred Stream to run her thousand-mile-long course.

Past the hallowed city-shrines to where the Ocean waits his own.

And links up in grim communion all live waters of all lands.

As the common salty body-fluid in which all tissues bathe.

And the Common Life of God in which all creatures have 'their' life.

And to which we must refer the will we *use*, the good we do.

If we would be builders wise, of dwellings fair on Basis true.

So, pray reckon me your brother,

And your Motherland my mother—

'By adoption'—yes, of course, but *mother* none the less for that."

My life is cast adrift in this old land of yours.

Which I vow to love and serve as long as life endures.

And this land of yours is *what*? —A chequered map?

.....White ants.

Might eat it! Earth, rock, water?—These are senseless. Plants?—

Attachment such as theirs is *far too local*. Beasts?

.....

Ah, *wake up, Sons of Ind!* Your abstract mental feasts

Have left your fathers' bellies far too empty. *What*

Is "India" unless YOU be there to *call her that?*

I think the riddle's answered, and that India's *you* —

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And since I have nowhere else to live, I fear she's *myself too*!

In short, 'India' must mean *Indians*, or I'm a Dutchman—which I'm not;

And the way to make Old India more like what she ought to be

Is to cease from all our grumbling at what others fail to do

And to make *ourselves*—yes, *you and me*—a little more like what we'd wish our dearest friend to be.

Now, since more grown-ups are stuck in grooves, and do not like to change,

It is you and I--the *Children* (some are children all their lives)—

It is you and I, the hopeful and the plastic, that *must chang*

If we wish this Land of Ind to be restored to Glory true.

The 'Land' consists of *men*. Improve the men, I say
The men consist of *characters*. Develop these.

The characters in *childhood* may be moulded. *Train the child.*

The child is all that matters. Train the child: he'll do the rest.

In such Colleges as this I see the one solid promise of India's future. Here alone can the *spirit* be developed, which shall some day invade the home, regenerate the shop and the office, and improve cattle and crops and land into the bargain. These are the hotbeds of vital spiritual contagion, of true *satsanga*, whence Truth and Love an

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Health, made endemic by sustained endeavour, shall some day spread abroad (a mighty scourge.....*for sin*!) and wipe out from the Land's fair face the triple stain of ignorance, and selfishness, and dirt.

So mote it be.

The rules of Brahmacharin in ancient times aimed at making man of a student. Only those are fit to be members of a noble and highly organised community who learn in their school days the lessons of plain living and discipline. The students in ancient times had to live in the houses of their Gurus which were generally far away from the busy haunting of men generally in forests, while learning all the sciences that ancient India could impart—and they were not few—they were scrupulously guarded from participation in all *active* duties of life. They were, in the first place, unmarried, and not like the majority of our High school and College students, with babies at home. They were taught to respect their teachers and rulers, and the teachers and rulers in their turn loved and protected them. They respected the king and king respected them. They had absolutely nothing to do with politics. The sons of kings and ruling chiefs were undoubtedly taught all the laws of political economy (Artha Sastra) and statescraft (Raja-Nite) but even they were not allowed to mix in any political agitation of the time if there were any such things in those days. Nor it can be imagined that a student of those Vedic schools, clad in his garment of antelope skin and bearing a water pot in hand was ever found hurling a deadly weapon against any human being. It was not the duty of the student to carry on the agitation for the redressing of the wrongs, real or imaginary, done to him or his country If a Brahmacharin broke his vow and transgressed the rule of his asrama, he was looked bown with contempt and not in any way encouraged in his wrong path. Such was the student and such the Guru. It is nothing short of a sad decadence of religion, in this land of religion that the noble idea of Brahmacharya Asrama should have entirely disappeared.

[Srisa Chandra Vasu in his introduction to the commentary of Yajnavalkya Smriti].

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On the Gurukula.

Not long ago, this holy Aryavart,
This land of light and leading, wide renown'd,
Was in a sorry plight for want of faith,
For Vedic light burned low like setting sun,
Leaving the world to darkness and to dread.
That was an awful time, and demons dire
Of false religions raised their heads on high,
And oped their mouths to swallow up entire
The remnants of the Vedic faith and church;
And evil customs, like a mushroom growth,
Usurped this luckless land, and ruin spread.
There was no hope, no faith, no charity,
Nor love, nor sympathy, nor sacrifice,
And men grew up self-centred, proud and vain,
Thoughtless of others, irreligious, mean.
Widows and orphans cried for help in vain,
And child wives everywhere bewailed their fate,
While softer sex was rudely kept confined
Within the four walls, like the sheep in fold;
Man, man oppressed and in the name of Faith,
And Vammargis ruled this Aryavart,
Spreading foul breath and dark' ning all the land.
And Motherland was sad, and sat distraught,
With matted locks choked breath and welling eyes,
Her form divine all enveloped in gloom,
And dim like dawn behind a sable cloud
"And why, O Lord, hast Thou forsaken me,
Thine humble worshipper and devotee,
To shame, and grief, and direful spring of woes
Unnumber'd;" thus she cried, with hands upraised,

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Imploring Heav'n mid deep distress of mind.
And God Almighty in His mercy heard
The fateful prayer and the plaintive cry,
And in a voice resembling thunder's roar
And smiling said, "Thou, Bharat, shall be free"
Just at that time a saintly soul arrived
And stood at Heaven's gate to enter in,
But presently the widow's woeful moan
And orphans' doleful cry oppressed his ear,
And he did, hesitating, thus reflect.
"Does it become me that I should forsake
This multitude of men in despondence
And selfishly enjoy this higher life,
Which, after many births and penance hard
I have at last succeeded to obtain?
No, I will stay on in the world of men
And help my fellows in their need supreme:
How selfish if I go to rest myself,
And leave my kith and kin to lag behind
Who just at present stand in need of help."
So saying, this emancipated soul
Turned back upon the golden gates of Heav'n,
And came to dwell amid this 'Vale of Tears',
Unselfishly, and for the good of man;
And God approv'd and bless'd this worthy choice.
But who was that emancipated soul?
That was the Saint and Saviour Dayanand,
The friend of orphan and the widow'd girl
Who brought the vanished Vedic light again
And lit the lamp of wisdom in the land,
Setting up noblest ideals of life
Thro' help and service, love and concordance.

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And many a boon he conferr'd on this land,
But none so glorious as the Academe
Which, by the name of Gurukul, goes to-day:
For this abode of learning owes its rise
To inspiration from that holy man.
But what is this Gurukul, what its aim?
Firstly, it aims to ring out Error's brood,
To ring in true religion of the Ved,
And teach mankind the worship of the One,
The Sole, Eternal Lord of all this world,
For homage due to Him is, in these days,
Usurped by wood, and stone, and metal "gods."
And next it aims to build up character
Which is a passport in this world of men,
A golden chain which links up nether sphere
To the pedestal of the Throne Divine,
A coin current through the Universe,
A lever fit to raise one to his height,
And ope the realms of golden hope to man.
Here under wise discipline placed, youngmen,
Are taught to obey, and to sacrifice,
To learn all moral virtues, great and good.
To do all things for love, and not for gain;
For service is the noblest ideal
Which man can set up for his pursuance.
"I'll worship God by serving fellow man"
Such a resolve the Brahmcharin forms,
And dedicates his life to service true
Of the great Orphan call'd "Humanity,"
Who, always with the hands and eyes unrais'd.
Implores the aid of Heav'n and of man.
Further it seeks to teach its inmates all

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The law of Harmlessness which should prevail
Throughout this Universe to render it
A proper habitation for mankind
For surest sign of civilisation true
Is fellowship with all that lives and moves.
And right, unselfish action it doth teach
Minus the hope of fruit or of reward,
For act without attachment to its fruit
Sure leads to higher life and goal supreme.
And young men are instructed here to be
Bright rays of hope to all their fellowmen,
And beacon-lights to those that grope in dark
Doing their best to bring about the good,
The greatest good of all the Humankind.
And they are taught to tread the path of right
Uphold the law and justice at all costs
And e'en to give their very lives away
If that be needful for the good of man.
And they are taught to love the Mother land,
And make full sacrifice to give her lift
And place her in the van of nations great
By ways of virtue and by righteous means,
They are also taught the civic virtues rare,
Of loyalty to Sovereign and his throne,
And respect for authority that wields
The royal sceptre in his august name.
Rev'rence to parents and preceptors, too,
Is taught to young men of the Academe
For respect due to elders surely is
An act of merit in this world, and next.

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(SERMON)

"Love ye your brothers as Sri Rama did,
Be honest as was Bharat Dasharthi,
Be loyal to your Sovereign Lord like Karn,
And truthful like Yudhisthir, Pandus' son;
And self-controll'd like Janak should ye be
And brave like Bhim, or conqueror of wealth,
And wise and virtuous like that warrior-saint
Who, lying on his arrow bed in wounds,
High wisdom and philosophy did give
To Kunti's warlike sons for helping man
And if you are a friend, be friend in need,
As was Sri Krishna to that Brahman poor
Who, clad in rags, appeared at his gate.
Ye shall not kill, ye shall not harbour hate
Ye shall not covet, shall not fabricate,
Ye shall not cast a longing look on her
Who is not joined in marriage bond to you;
Looking with friendly eye on all that lives
Serving mankind with all your might and main,
Discharge your duties in this fleeting world
Paving with golden deed your path Beyond.
And love ye learning for the learning's sake
And be ye students all thro' life, like Vyas,
Like Shuk, like Shankar, and like Dayanand,
Who left their marks upon the times in which
They lived, and taught, and glorified mankind."
Such is the daily sermon preached to all
The inmates of this noble Academe
And such the moral lessons they receive
Morning and evening from the High-souled one
The worthy Founder of the Institute.
But that's not all. This noble Academe

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Seeks to revive the ancient culture true,
Which, through the Arabs, reached the Western lands
And barb'rous people turn'd to civilised men.
It, at the same time, seeks to ring out all
The false interpretations of the Vedic texts,
Which unripe scholars of the Continent
Have to the world giv'n and proved the truth
Of that old proverb current among men,
"The blind leading the blind must come to grief."
It also seeks to kill out Matter's sway,
To make life simple, pure, noble, sublime,
And finally the East to West unite
Assimilating best of each from twain,
For Gurkul institution does not aim
At pure revival of the bygone past,
But at a synthesis of what is best,
In western lands with best of Aryavart.
This is what Gurukul Seminary aims,
And more, to spread the Vedic Dharm all round.
And bring the thirsty souls to Fountain head
Of the one living Faith of all mankind.
May God preserve this Sapling from all harm,
From wind and rain, and storm and lightning's flash,
For hopes of ardent souls are centred round
This Institute and scholars bred there in,
Who, it is hoped, will carry Vedic light.
To the benighted lands beyond the Main
And driving Error with her hideous brood,
Enthrone the Vedic Dharma once again,
And with it Love, and Hope and Charity.

"OM ! PEACE TO ALL BEINGS."

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S. P. G. MISSION HOUSE,
ROORKI.

My Dear Professor Rama Deva,

I am thinking of your flattering request to write an ariticle on your Gurukul for your next number. I cannot find it in my heart not to write something about it and yet for a transmigrating being like myself, unstable like the waters of the Holy river, on whose ancient banks you with your devoted fellow-workers are seeking to revive ancient India, I am hardly for a day in "one stay," and time cruel being, always tantalising, ever renders my grasp elusive. I should love a retreat like yours, to sit on a quiet boulder beside the rushing stream and in view of the mighty Himalayas—what knowledge and to be face to face with time and eternity!—and think and write! May I ask you to accept this as a poor substitute for an article. To tell you the truth the *art* of writing *articles* I have still to learn! So do accept this, and if you are so disposed give it a corner in your Magazine. The *last* was my third visit to Gurukul and I do earnestly hope it will not be the very last. I mean, that my hope is that God will preserve us both long enough to strengthen the bond of unity and love which I do believe has already been laid. Somehow my visits to the Gurukul have always given me real pleasure. They have been occasions to which I always look back with longing desire for recurrence. The fact is that your affectionate nature, which I am inclined to think must have been that of our ancient progenitors now being revived, has taken hold of us and the peaceful surroundings and the simple "*namastes*" and the academical associations "constraineth me." My dear professor I

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must confess I have a very soft corner for you all in my heart. And I am always praying for you, that the voice which bade you arise and act may ever guide you to the end where I am convinced *you and we will meet*?

I am so grateful to my friend.—I am unfortunate in not knowing his name—for shewing me round. Your college classes and the library and the Science room were quite new to me. Your library interested me most. I suggested some books which I consider would be likely to interest yon on Christain subjects. It struck me that as a society the Arya Samaj in strict obedience to its revered leader Swami Dayanand has had more that is good for any society of the kind of destructive literature so far as other religions and societies are concerned, and it was time that it now made a careful and sympathetic study of the constructive literatures of those religions and societies, on stricly impartial lines.—It has always grated on my ears painfully to hear platitudes hurled against other bodies in the cruelest manner. I am afraid we have also offended in that way—I think, as light dispels darkness even so will knowledge dispel ignorance. And you have chosen a "good part" and the Gurukul is the right means and a formidable opponent to the powers of darkness. I trust you will do everything in the right spirit. Remember Faith, Hope and Charity are considered by us the three primary virtues and for the Gurukul I should add a fourth and a fifth, Reverence and Devotion. Professor Bal Krishna who had won my esteem before I met him at the Gurukul very kindly gave me permission to ask a few questions on ancient Indian History and Philosophy One or two boys seemed to me to be above the average intelligence.

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One thing struck me to be rather incongruous—the European mode of seating. Somehow it did no seem to fit in with the ancient Brahmacharyas dress. Perhaps it is a necessary evil of the times, or is it a good which you would rather not have plucked out with evils? Or perhaps you do not see the incongruity being used to daily witnessing it. Habit is a wonderful soother! However, I fancy your object is to revive the old under the new conditions which obtain, and you are quite right in uniting old and new, but be careful it is a real union and not a mere patching! I was charmed with the general aspect of things. The boys looked so healthy and happy—

I wish you all success. I shall ever remember you in my prayers!

Yours very sincerely nay affectionately,

J. B. FRANK.

———o———

Crime is incurable, save by that gradual process of adaptation to the social state which humanity is under going.....Reforming men's conduct withont reforming their natures is impossible; and to expect that their natures may be reformed, otherwise than by the forces which are slowly civilizing us, is visionary. Schemes of discipline or culture are of use only in proportion as they organically alter the national character and the extent to which they do is by no means great. It is not by humanly advised agencies, good as those may be in their way, but it is by the never-ceasing action of circumstances upon men—by the constant pressure of their new conditions upon them—that the required change is effected.

(Herbert Spencer).

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II.

My Dear Professor Ram Deva,

To correct the impression which your very kind mention of my humble self as a writer among eminent writers will naturally leave on those who may be looking forward to articles on the Gurukuul system of education, I am writing these few lines. Mind you, it is not to vindicate and justify the title of honour accorded by you, but shall I say to stultify it !

You want me to write on the "Gurukul System of Education."

Let me point out my difficulty. The Gurukul as a system of education, in the sense I take it, has been dead now for ages. Whether the institution at Kangri is an exact copy of those notable colleges of our ancient Inda or it is not I am not prepared to venture an opinioin. There are, however, methods and means of training resorted to in the Gurukul at Kangri which have certainly a modern tinge about them. However, I leave the discussion of such questions to persons better fittted to do so by reason of their better acquaintance with ancient and modern systems of education.

Looking at the Gurukul as it is to-day as a system of education it bids fair to hold its own against any that I know. What I know of it, and that is not very much, I must confess, bids me say that you have not yet gone beyond the experimental stage. You are training those in your charge, in a way which would preserve in them what is good and true as Indians and lives through long heredity of manners and customs which in the light that obtains to-day is often misconstrued as being unsuitable and even antagonistic to modern times. In a word I understand the Gurukul has for its most laudable object the establishing of points of contact between the past and

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present, bringing the past into line with the present so that the priceless seeds of days gone by may not be lost for ever but may be resown in fit soil and bear fruit under modern climatic conditions, evolving men who may form the nucleus of the future Indian nation as distinct from the monster that we know to-day ! my conviction, as I picture to myself the Gurukula strengthens that the institution has a distinct future before it, if the directors and the powers that be will keep their minds and hearts open to receive fresh impressions and ideas judging them freely and will all sincerity and incorporating them in the Gurukula.

The essential question for you is to teach. "How to live," not in the mere material, but in the widest sense. The general problem comprehends naturally all special ones—the right ruling of conduct in all directions and under all circumstance.

Let me mention a few special problems in the words of a well-known writer—"In what way to treat the body, in what way to treat the mind, in what way to manage our affairs ; in what way to bring up a family (an inportant question for India) ; in what way to behave as a citizen ; in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely ?" These are some of the things which you have to teach. Does the Gurukul do it ? To say that it does will be a statement lacking the proof of history. All that I can say is that it has all the making of an institution that may with reason lay claim to doing it. The justification of its claim would be not in what a similar institution did in the past, because the 'old order has changed yielding place to new' but in

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the breadth and assimilative capacity of the Gurukul and free and open mind of its promoters.

With regard to these I may safely say that what I know of the Gurukul and the guiding minds behind it like Lala Munshi Ram and Prof. Ramdeva warrants my sanguine conviction with regard to its future place as an institution for good.

The good rules for young men which I believe are very necessary for them is a feature of the institution talk little hear much, reflect alone upon what has passed in company, value opinions that deserve it—the last under certain limitation.

Another fact which has greatly impressed me and which is so necessary for students is simplicity in living. The Gurukul rigidly enforces it. The ornamental should never be allowed to trench on the really useful. If we only thought seriously we shall find how little is requisite to supply the necessities of nature. There is an unmitigated and unbroken pleasure in the unbought satisfaction of conversation, society, study, health and common duties of nature and the peaceful reflection on one's conduct, which the feverish empty amusements of luxury and expense cannot compare with. It has been truly said that natural pleasures, indeed, are really without price, both because they are below all price in their attaiment, and above it in their enjoyment. The young students at Gurukul have all these and happy are they. "Happy" I say but let me make a reservation. Happy indeed if they utilise all these, and learn from them what they have to teach.

The Gurukul lays special emphasis in imparting instruction in *Arya Bhasha*, the mother tongue of the people There is wisdom in it. To teach the students in the language in which they naturally think has a dis-

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tinct advantage. Apart from easy assimilation of the knowledge imparted, by not overtaxing the powers of the brain and mind it leaves them with a larger surplus of energy for longer application, than it would if the instruction were in a language foreign to what the student naturally spoke. In short, there is less dissipation of the intellectual and mental energy anp comparatively greater conservation. Yet there is one point which must always be kept in view, and that is, that the Gurukul has still a big task before it which would take a long time to accomplish. It has to create an atmosphere, a history and a philosophy which would be a *natural* blend of the progressive West and of practically a stationary East or rather of a more or less forgotten East. It has to-dig up and sort out in the light of the present day thing in general the things of the past and see how and where they can be fitted with one another. This would involve a long series of experiments, presentations and combinations, many abortive, many successful, till you find yourself on the right track running parallel to the West. This means a *future*; which in turn means the *output of the Gurukul*. Immured as they are within the arms of the sacred Ganges have they sufficient opportunities of seeing for themselves conditions which obtain outside their universe. Mind, I am not thinking merely of the education of the boys at Gurukul, I am taking a wider view of things, I am thinking of an Indian nation, of a true and natural blend of the East and West so far as knowledge in general is concerned. Accustomed as they are to eternally listening to the voice of their Gurukul preceptors, which I do not deny has its advantage, have they sufficient opportunities of hearing others who may have different methods of reasoning out things, different thoughts and shades of thoughts and ideas? I am

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afraid that is one of the things which the Gurukul lacks. It is still very much exclusive. The students naturally when out, will hold all opinions except theirs as of little value. They will have a struggle to find their level. But will they be prepared for it? It is for you to answer the question. Experience has shown that man has always been a creature of circumstances and conditions which inevitably make him ignorant or intelligent, vicious or virtuous, wretched or happy, proud or humble, receptive or exclusive, sympathetic or otherwise. I shall grant that the Gurukul students will have all the good qualities I have enumerated above; but will they really be sympathetic? On this characteristic depends the true and natural blend of the East and the West I referred to above. Is the first model of beauty and agreeableness which they are forming which consists in a certain relation between our own nature and the things with which we are affected sufficiently broad and inclusive? True learning invests us with grand and glorious privileges and confers on us largeness of beatitude. Then you must needs guide your students so that this beatitude be theirs and through them the world's! And remember that the defects of the mind like those of the face, grow worse as we grow old. My last words are not to be taken as an insinuation against the Gurukul. It is only a warning, nay a mere reminder of adverse posibilities.

May I make one suggestion? Let there be more of English in the Gurukul than there is at present. Bring about a condition in which the students may be able to make the English language sufficiently their own to be able to enter into the minds of English writers. No one will deny that England represents the West almost in all things occidental speaking generally. The

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student who can understand English sufficiently to detect the shades of thoughts and ideas and appreciate them, and is at the same time thoroughly conversant with his own is the right sort on which you can build your hope of the future.

To talk the students of Western Philosophy* and Science in Arya Bhasha without their being able to read them in the original for themselves is only to present them the facts with lights and shades of your own mind on the subject. There will be a tendency to uniformity at the expense of individuality with regard to the students, which should be depreciated.

Another suggestion. Let the Gurukul occasionally hear other voices than those of its professors and masters. There are schorlarly men, Europeans and Indians, who may think it a privilege to give the Gurukul the benefits of their scholarship now and again. Honour and respect for all sincere and true thoughts whereever you may find it, is my motto and I recommend it to you.

Forgive the scrabble and the evident hurry. I have my week full. I may have said more, but I feel I must not steal any more of my time.

All good wishes,

Yours very sincere

and affectionately,

J. B. Franks.

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*In the Gurukula Western Philosophy is taught through the medium of English.—*Ed. V.M.*

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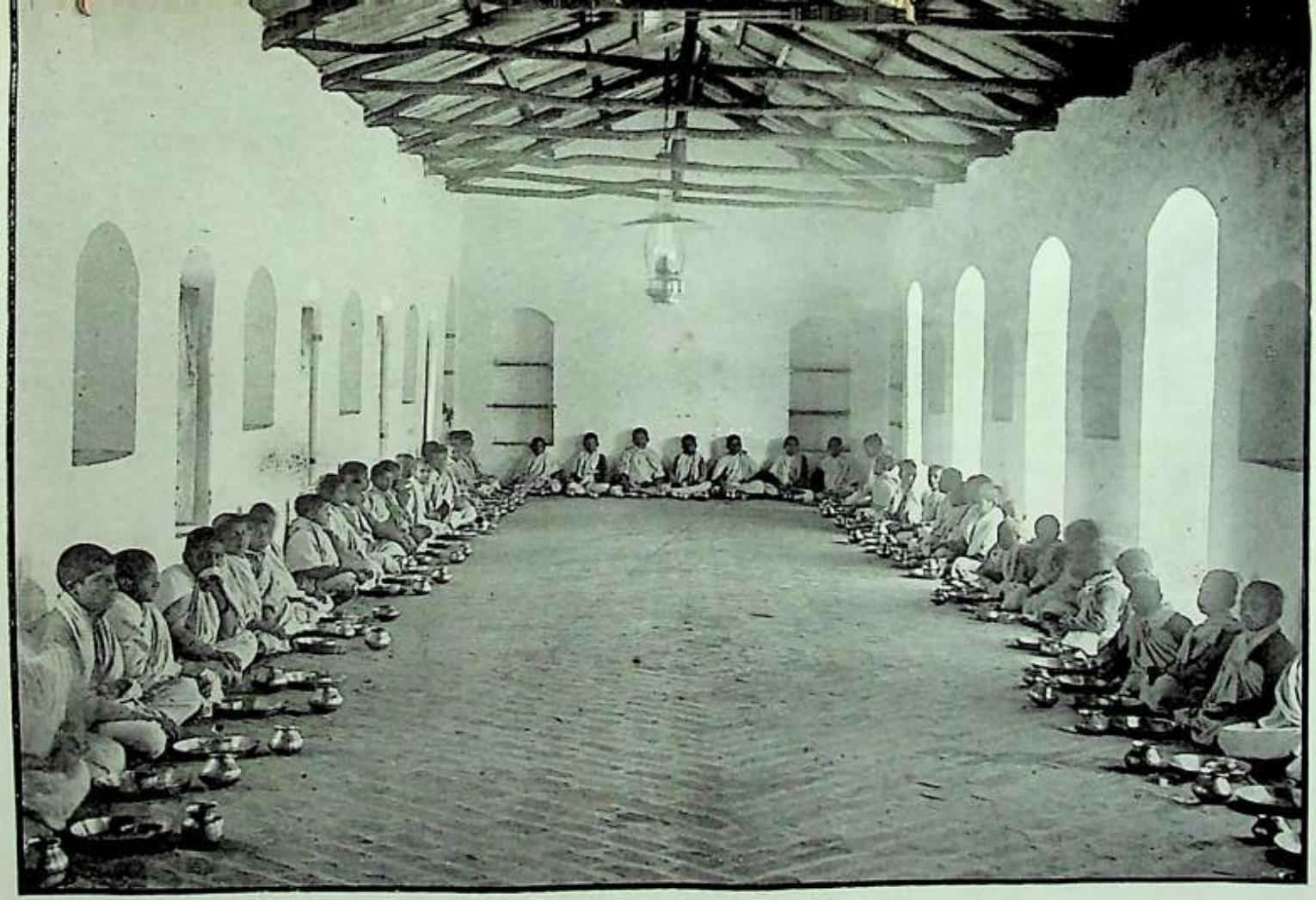

THE GURUKULA BHOJAN SHALA, (DINING HALL).
(A batch of Brahmcharies dining together).

Engraved by Metha Dial Dass Roorkee.

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AN IDEAL INSTITUTION.

"The entire object of true education is to make people not merely do the right things, but to enjoy the right things: not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice."—*Ruskin.*

"Next in importance to the inborn nature is the acquired nature which a person owes to his education and training; not alone to the education which is called learning, but to that development of character which has been evoked by the conditions of life."—*Dr. H. Maudsley.*

A novel experiment is being successfully tried in education at Gurukul Kangri with a view to preserve the Eastern thought from being swamped by the didactic materialism discernible in our present-day methods of instruction. The ensouling principle of the Gurukul system is the mighty conviction that education is not nor ought to be,—the exclusive privilege of the favored few; and that although sectarian bigotry and party-spirit may cause men to jar and squabble, it behoves them—as they value their advancement in the social scale, as they wish to be what they ought to be, thinking and reflecting beings, instead of mere machines in the hands of others—that they use every exertien, and encourage and assist others to use every exertion, for their own moral and mental upliftment. When the institution was being launched into existence, the idea was scouted by a race of indolent critics as visionary and chimerical. "Oh!" said they, "you can do no good with that; the young men are not be weaned from their homes at the early age of six or

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eight. You won't get a dozen students; they would rather spend their time at a hedge-school or at a street-corner talking of everybody's business but their own. Besides, you ought to get the titled gentry to put down their names as patrons, and to serve on your committee, or else you cannot succeed." These and similar other objections, equally frivolous, were gratuitously offered to damp the spirit that seemed to laugh at impossibilites. "Well" the promoters said, "we believe you are mistaken. *We can do something.* When you say that the people are not anxious for the indigenous culture in conjunction with the Western education, you talk of times gone by, when to be educated was tantamount to being Europeanised. We are persuaded that by founding such an institution as this, we are using a primary means of drawing off the young men from the besetting sin of the smart society, by providing a place where they can pass their youthful years with benefit and credit both to themselves and to society. We take them up at a most impressionable period of existence because as the poet says :—

"Our most important are our earlier years
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true."

And as to a list of gentlemen patrons—while we entertain the deepest respect and good feeling towards them—we are of opinion that it will better consist with that spirit of manly independence and self-reliance which we are desirous to inculcate, that we should patronise ourselves, and should have a committee of *workers*, who will consider it a privilege as well as a duty to sacrifice as best as they can to bring the institution within the possibilities of a prosperous career."

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Time, the greatest vindicator of truth, has shown which of these two opinions was right. Instead of a dozen, the institution now numbers two-hundred seventy-four eager and attentive students and the number is rapidly increasing. It speaks volumes for the worth of the institution to note that the most cordial good feeling prevails, and that such of the members as are competent, cheerfully and willingly lend a helping hand to their less-favoured fellow-students. When one witnesses such zeal and earnestness in the rising generation, he is tempted to recall the brilliant passage from Horace Mann:

"There is a time when the youthful heir of a throne first comes to a knowledge of his mighty prerogatives; when he first learns what strength there is in his imperial arm, and what happiness or woe waits upon his voice. So there must be a time when the vista of the future, with all its possibilities of glory and of shame, first opens upon the vision of youth. Then is he summoned to make his choice between truth and treachery; between honour and dishonour; between purity and profligacy; between moral life and moral death. And as he doubts or balances between the heavenward and the hellward course; as he struggles to rise or consents to fall, is there, in all the universe of God, a spectacle of higher exultation or of deeper pathos? Within him are the appetites of a brute, and the attributes of an angel; and when these meet in council to make up the roll of his destiny and seal his fate, shall the beast hound out the seraph? Shall the young man, now conscious of the largeness of his sphere and of the sovereignty of his choice, wed the low ambitions of the world, and seek with their emptiness to fill his immortal desires? Because he has a few animal wants that must be supplied, shall he become all animal!—an epicure and an inebriate—and blasphemously make it the

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first doctrine of his catechism—"the chief end of man"—to glorify his stomach and enjoy it?"

The institution deserves the most grateful recognition at the hands of all men of light and leading for taking hold of young India at the parting of the ways and emphasizing on India's hope and pride the wholesome doctrine of building up a good character which is the crown of all instruction worth the time and money expended on it.

Character is, indeed, the greatest word in education, and character to be great must be individual. The man whose mind is a mere facsimile of the passing age has little that is either great or noble about him. Nothing but what has been gained by association and contact; a thin impression easily rubbed out—nothing individual. The mind that makes itself felt on society, that leads, directs, and governs it, acts of itself; has no standard, save that which a knowledge of men and things will give it. Its sympathies are of the broadest character. Its desires and anticipations converge in elevating and humanising universal man: in bursting his conventional shackles, elevating him in the love of truth, and developing the divine image.

In education we have too much lost sight of the grand end of all training. For the future, let there be a difference. A more glorious time dawns upon the rising generation. It rests with us, as to how far our offspring shall aid us, in bringing about this new era, in which mind shall be less under the influence of matter, and the wants of the world be supplied.

The romance of military glory is fast passing away. Dreams of conquest and universal empire are already giving place to philanthropic inquiry and civilisation.

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To encourage this individuality of character, this preparation for usefulness, even in the present artificial state of society is less difficult than might be anticipated. If a child has a good physical and moral education, blended with a close attention to the opening blossoms of its tender and susceptible mind, and its power be rightly directed, much has been done. Gradually, will the grand purpose of its existence dawn upon its mind. It will resolve to live for the amelioration of humanity.

Ruskin says: Education does not mean teaching people to know what they do not know—it means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It is on the contrary, training them into the perfect exercise and kingly continence of their body and souls by kindness, by watching, by warning, by precept and by praise—but, above all, by example.

"So all intolerable wrong shall fade,
No brother shall a brother's rights invade,
But all shall champion all:"

With such a noble end in view, the institution may well awaken in every person of any education or possessed of the slightest power of imagination, an enthusiasm which should make him zealous in real services, such as gifts of money and other modes of promoting the welfare of the academy.

The course of instruction extends over a period of sixteen years and embraces all that is best in the literatures of the East and the West. In an age of religious indifferentism, such a revival of antique learning is eminently adapted to strengthen the self-esteem in our young men by

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provoking their dormant faculties to emulate antiquity in works of living loveliness and vigour. Nor are the claims of common life ignored, and the scheme of studies includes the classical works on scientific subjects. The methods of teaching exhibit a deep study of the principles enunciated by eminent educationists of the West. Hence we find the following principles closely adhered to :—

(1). Education must be based upon the study of the individual to be educated - hence it must be in accordance with nature.

(2). All the powers and talents must be developed and this Frœbel recognises as the right which belongs to the child.

(3). Even in the child the individual is to be honoured and considered, and therefore education is to begin from the cradle. In this first education the child is to suffer no harm, either from sins of omission or commission.

(4). The impulse to act—the most important factor in education—must receive adequate encouragement and satisfaction at every age, and at each stage of its development.

(5). From earliest infancy the child must be trained to work, and be thus prepared to face the duties of life.

(6). In order to develop the mental powers in logical order, Frœbel, like Pestalozzi, wishes to rise in all things from the object itself and from personal experience, and wishes thus to bring the child naturally from the thing to the image, from the concrete to the abstract.

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(7). Frœbel wishes the child to be educated in close relation with its surroundings and with nature, thence rising to the conception of God, and gives the most charming illustrations how this can be accomplished.

"The environment," says Clifford Harrison, "that lies open to men rationally developed is as vast as the ideal that lies before them. This environment is not a spiritual matter merely; not of the soul alone, but of body, mind, soul, and spirit; not of heaven only, but of earth as well; not of eternity and beyond, but of time and here."

(8). Frœbel also wishes to form the character by leading the child to a personal comprehension of things, to right personal judgments, and to independent action.

(9). The child's unquestioning trust in those from whom he has received life and the means of subsistence leads to his implicit faith in his parents or guardians; he feels his dependence upon their care and love, and this arouses the sense of gratitude. Such feelings, strengthened and intensified, lead upward to the love of God, and form the basis of all religion. This harmony in feeling and willing in knowing and doing, tends to build up an harmonious manhood, the goal in which all educational aspirations culminate.

These and similar results are gratifying signs of progress, and must be great encouragement to all those who are anxiously labouring for the education and advancement of our race Though the number is small, it is an atom of that mighty leaven which must eventually, "leaven up the whole lump." The success of the institu-

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tion shows how an honest determination to do good works wonders in the teeth of unreasoning opposition. Education is a slow process, and must be content to wait for its results weeks, months, and often years. Happy is it when time reveals that the influence which has been at work is pure and holy, producing fruits of like virtue. There is a vast amount of ignorance remaining, which ought to be, and must be, exterminated. Let the thirst for knowledge become contagious, so that, in the fulness of time, he who does not use the means which are provided, and foster, encourage, and bring into active exercise, the latent energies of mind, which are smouldering within him, may find that he has been far outstripped in the march of intellect, and in all that contributes to make man useful and ornamental in the sphere in which he moves; and may, at last, have the *consolation* of knowing, that he is regarded by those whose advantages and opportunities were once greatly inferior to his own as a dolt and a laggard.

In concluding this brief sketch, I do not know that I have anything more to say to the friends of the institution, except "Heaven bless you!"

"Farewell! A word that must be and hath been—
A sound which makes us linger;—yet—farewell!"

KESHAVLAL L. OZA, M A.

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EDUCATION IN ANCIENT INDIA

(*From the Convocation Address of the late lamented Mr. Krishanswamy Iyer*).

A mercantile view of education is inconsistent with the traditions of this country. Learning in this land has always had an exalted place. It marked out a whole class for pre-eminent honour and distinction. *Arthakarika vidya*, learning which brings in gain, has doubtless been one of the aims of life. But a higher ground for the acquisition of knowledge was the Upanishadic teaching, "Whatever one does, if done with knowledge, yields greater results." The transcendental ideals of the Indian systems of philosophy which scorn the delights of a material world, the doctrines of Karma and Reincarnation dominating Indian thought and life, which reconcile the student to the indefinite postponement of all recompense for labour, and the overwhelming accumulating of ritual as a part of religion, have assigned to learning and its votaries a place in national life almost unapproached in the history of other ancient lands. The early period of life, extending over twelve to twenty-five years, was, in the case of every man of the regenerate castes, ordained for study with the teacher. The sciences and the arts were open to all, though on the Sudra their cultivation was not binding. The goddess of learning, wife of the Creator in the Divine Trinity, has an annual festival in her honour, observed by all Hindu castes and communities. "Knowledge for knowing's sake and not for the gain it gets, the praise it brings and the wonder it inspires," has been held aloft as the highest end and aim of education. Let not modern conditions of life darken

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the splendour of the ancient ideal of learned poverty, before which even the diadems of kings have rolled in the dust.

The University as a community of teachers and scholars and a nursery of lofty ideals and large aspiration is not a modern idea or one peculiar to the West. The *Parishads* of post-vedic times like the one in which Svetketu Aruneya was, according to the Brihadaranyaka, confounded by King Pravahada's question propounding problems of philosophy, the priestly congregations, in *Sangharamas* of Buddhist days like the great halls of Nalanda spoken of by Hiuen Tsang, the *Sangams* of the Tamil country whose fame lasted many centuries and the last of which sang the praises of the immortal *Kuroal*, the Mutt organisations of more modern times dotted all over the country, were all gatherings of the most learned and thoughtful men of the day, engaged in religious, philosophic and scientific studies or discourses, and centres of the highest culture.

Religion has always fed the lamp of learning. Cathedral and monastic schools pioneered the way to the mediæval *studia generalia* of Europe, parents of universities like those of Bologna and Paris. So in India the premier class and the monastic orders in their quest of God and their search into the mysteries of the universe, gathered in groups in forest or mountain solitudes to learn and to teach. The temporal power stood aloof for many centuries from the cloisters of learning in Western lands. But it was the privilege and the boast of Kings in India to make their courts the arena of intellectual combat amongst the learned of the land and to proclaim themselves the patrons of poets, philosophers and sages. It often occurred that Brahmins who had sought retirement and Kshatriyas who had renounced their sceptre,

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Vardhakye munivrittayah in the words of sweet Kalidasa, attracted the disciples by the boldness of their speculations and the sanctity of their lives. It has also happened that individual teachers of great personal sanctity and renown established themselves in historic places of pilgrimage and gathered students around them from various parts of the country, who lived with their teachers and served them in humble ways during the period of studentship. Benares, of all cities the most sacred in the world, with a longer record as centre of thought and learning than Athens, "the mother of arts and eloquence," or Imperial Rome, long the seat of unparalleled temporal and ecclesiastical power, or historic Paris, of varied interest and widest culture, or London, the gate of the world's commerce, – Benares has exercised the most powerful charm on the Indian mind for ages not less for her illustrious roll of teachers than for her being the gateway to heaven for the pious Hindu who heaves his last breath on the holy ground enriched with numerous temples. The tragedy of King Harischandra's life which has indelibly impressed upon the hearts of Indians the Vedic formula that there is no religion higher than truth, *Satyat nasti paro dharmah*, was enacted there. Gautama, the lord of the Sakyas, abandoning his royal heritage, sought within its precincts the way to salvation through all the learning of the age gathered on the spot which marked the confluence of the Ganges with the Asi and the Varuna. Sankara, perhaps the most profound of philosophers, ancient or modern, carried to Benares his daring speculations and the truths he saw "with vision divine" for the approval of the mighty inintellect. Learning and knowledge have for centuries shed their radiance around from other famous seats as well, like Madura and Navadivip. The inheritors of a past so glorious, the descendants of genera-

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tions to whom the cultivation of knowledge was a religious dedication, can need no other incentive to literary, scientific or philosophic pursuits than the conviction that knowledge is its own reward.

The curse of intellectual barrenness is not upon us. But you cannot seek repose on faded laurels. The land that has produced in the realms of poetry, Valmiki, Vyasa, Kalidasa, Tulsidas, and Kambani to name only a few, in the rigion of abstract thought, Kapila and Kanada, Sankara and Ramanuja, and in the practical sciences, Panini and Patanjali, Charaka and Susruta, Aryabhatta and Bhaskara, the land on whose breast have walked the blessed feet of Krishna and Buddha and a host of lesser saints and sages, has no need to fear comparison with any quarter of the earth's suface. The illustrious roll is not exhausted. The fruitful womb may yet bring forth children of genius, the stalwarts of coming generations. The mightly stream of master minds which filled the land with plenty may in a season of drought have thinned to a tiny channel, but signs are not wanting that it may swell again to a flood.

The contribution of the East to the world's thought, the world has, however, not fully realised In the words of Professor Macdonnel, " The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may, perhaps, become greater still in the years that are to come"

We seem to be in the throes of great births though the process is slow that brings them to the light of day. The summons has gone forth in every direction calling upon all to rise to the full height of their manhood. The greatest book of wisdom yet known to the world, the Mahabharata, which threw out the bold challenge, " what is not here is nowhere," has said that even Scriptures are not Scriptures if they cannot stand the rest of reason. Some of you may

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take your place amongst the glorious band that with uplifted torch illumine the recesses in which the treasures of nature lie buried. Let your motto be what the Emperor Asokavardhana proclaimed, I understand to be right, I desire to practise." With brains enlarged and hearts expanded, with character ever more valuable than intellect, with trained capacity greater than knowledge, "go ye, O wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain. for the welfare of men." Go where you may and do what you will, treasure in your hearts that priceless refrain of Hindu sacred literature thrice repeated on every occasion to secure its virtue on three different planes of human endeavour.

PEACE ! PEACE ! PEACE !

SHANTIH ! SHANTIH ! SHANTIH !

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Ancient and Modern Educational Systems of India.

VII.

THE GURUKULA AT HARDWAR.

(A communication from Mr. Myron H. Phelps, B.A., L.L.B. of New York).

Sir,—At the close of my last letter I was discussing the reasons which had caused the adoption of ascetic habits of life in the Gurukula, and I pointed out that however erratic such habits might seem in the West, they are quite natural and acceptable to the Indian in whom the religious emotions have been awakened, and who has really turned his face towards that aspect of life; and I adverted to the further fact that this mental and spiritual attitude is readily adopted by the Indian. Were the question with regard to the Arya Samaj as a whole, I could not of course claim to know that large organisation as thoroughly as I believe I know the Gurukula, and therefore I could not speak with the same degree of confidence: but with regard to the Gurukula I can say without hesitation that beyond all question the basic motive which makes possible its work, which is actually the driving power behind those who are devoting the energy of their lives to its furtherance, is pure spiritual aspiration. This being so, the asceticism which is there practised should excite no surprise, as every Indian who has studied his sacred books or been instructed in their teachings knows that simple and ascetic or non-sensuous life is the wholly indispensable condition of developing spiritual aspiration and conserving spiritual force.

I have said that the Aryas attribute the attitude of Government towards them largely to the false reports of hostile detectives and I think no official of experience will

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care to deny the liability to such deception. It may well be that reports are checked where possible, as I have been told and believe to be the case, and that much pains are taken to get at the truth; and yet it cannot be doubted but that the constant pressure of an antagonistic bias in the minds of a large section of the detective force must colour the resultant impression which these reports produce. But I ought further to say that it is not at all the detective service as such to which the Aryas object. They realise the difficulties of an alien Government and the necessity under which it labours of largely depending upon this means for acquiring information. They know, in fact, that all Governments, whether alien or indigenous, employ such a service to a greater or less extent, and they know how difficult, in fact how impossible, it is to fill that service with trustworthy agents. What they do, very strenuously and it seems to me reasonably, object to, is that these dangerously fallible reports should be credited or acted on without first being submitted to them as to essential facts, for criticism and explanation.

Thus it is commonly said in Government circles that seditious speech-making by itinerant Aryas has been common, and the leaders are held up to censure because they have not stopped these activities. The reply of the leaders is that they have not known of any such speech-making, and have no means of hearing of it, having no detective service at their disposal; as a matter of fact they do not believe the statement made to be true of any of their members. If the Government would take them into its confidence it would be easy to either prove the falsity of the reports or to discipline the erring members which they are very desrious to do if there are any. Still more, they say, it is known that seditious writings have been distributed and seditious speeches made in the name of the Arya Samaj

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by persons merely pretending to be Aryas for purpose of falsifying the character of the organisation, and that this reticence of Government with them makes difficult or impossible the detection and exposure of such persons which would be certain and easy if the leaders were consulted by the Government, and so able to act in co-operation with it.

But whatever the source of the alleged unjustified impression, which is so deeply deplored, as I have stated heretofore, the results which are liable to flow from it are most serious, and the situation calls for the exercise of uncommonly good "commonsense" on the part of those in authority. If it is placing undue confidence in malignant reports originating in private enmity, the Government is in danger of falling into a position open to the gravest criticism, not to speak of the certainty of inflicting injustice upon those who are, so far as I have had the opportunity to observe them, by disposition and also from interest in reality the most loyal, and should be the most useful subjects it has in India. I say "most loyal" advisedly, because I have found that Aryas well realise—very keenly realise., I should say, by reason of the experiences they have gone through—that but for the protection which they are given by the British Government they would not be able to freely develop their social, religious and educational institutions as they are now doing. Because of the intensity of their convictions and their earnestness of character, this facility is very highly prized by them, and in consequence their disposition to uphold the establishod order is actually the strongest I have seen in the country. No doubt this statement will be received with surprise and scepticism in some quarters, but I can only state what I have seen.

To even hint that such enlightened and upright men as distinguish the Government of India could frown upon

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an institution merely because it was likely to produce men of sound principle and strong character, would be an insult which could hardly be forgiven, and which I would be the last man in the world to offer, since I do not believe it possible of these men in high positions whom I have had the good fortune to know; but I think that I ought to state, indeed I feel obliged to state, a circumstance which I have observed, *viz.*, that the attitude of officials which I have endeavoured to depict is driving some sincere men to believe that there is truth in that view of the matter, and I must further say that it is a fact which is not easily forgotten that the four best schools—by far the best schools in my judgment—I have thus far seen in India, namely, the Hindu Girl's school of Conjeeveram, the Gurukula, Mr. Rabinranath Tagore's school at Bolepur and the Brajumohan institution at Barisal, are all of them looked upon askance by Government. Indeed, I have been forced to believe that the lower ranks of the Government service is imbued with the detestable spirit of seeking to repress everything which tends to build up strength of character, and I would strongly appeal to responsible officials to look for this spirit and determinedly stamp it out as they value the welfare of the country committed to their charge and the good name of British rule.

It seems to be the habit,—more accurately, I suppose, the policy,—of those who are unfriendly to the Gurukula, notably certain Anglo-Indian papers, to insinuate that it is difficult or impossible to ascertain exactly what goes on in its isolated precincts. Of course a three mile walk *is* a difficulty for some people, but otherwise nothing could be further from the truth, as I can myself abundantly testify. I have lived for two months in the Gurukula. I know that everything about it is as open as the day. Anyone is welcome there at any time, and I have heard those in

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authority repeatedly say that nothing would be more gladly welcomed by them than the opportunity to extend the cordial hospitality of the institution to representatives of the Government for any length of time. Finally, the position of the institution is very insecure. Beyond two lakhs invested in buildings, a lakh in land and a lakh in money at interest, it has no endowment, paying its way from year to year by current subscriptions and gifts. Subscriptions have so far been fairly liberal, but such a support is obviously very unsatisfactory. The Gurukula needs an endowment of a crore of rupees. I cannot conceive of any institution which could make a stronger appeal to Hindu sentiment, regardless of all sectarian feeling. In its freedom from all charges it supports as do few, if any, other schools in India, the splendid ancient ideal of the duty of the community to its children. It brings back and makes living the best period of Indian life. It reverences and realizes the loftiest ideals of Hindu thought. It promises, indeed, gives a trustworthy assurance of restoring to the people of India, their ancient virtues. No on can live for a time in the atmosphere of this school without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their countrymen and of mankind. My observations long ago convinced me that in training of the sort which this school is pre-eminently qualified to give lies for the present the *only hope*, so far as human prescience can determine, for the development in India of that manly and elevated character which alone can achieve a future for the country commensurate with its glorious past.

The impartiality practised in the selection of its students is in keeping with the liberal and democratic spirit which pervades the institution. It has evidently secured

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a considerable hold upon the respect and consideration of the public, for the applications for admission, which come all over India, are *ten times* as numerous as can be accepted. Last year the number of applicants exceeded 200, of whom but 20 were admitted. This large number of applications was not due to the fact that no fees are charged, since that was not the case when these applications were made. Indications now are that the applications this year will exceed 300. Choice between the applications does not depend in any degree upon acquaintance, frendship or previous support of the institution, but solely upon the promise of the boy who is proposed. Low caste is no bar, there being several in the schools coming from the very lowest ranks of the community, Intelligence and physical health are carefully tested, and these are the chief factors which determine the choice. The principle enforced is that all personal considerations must give way to the good of the institution and its success, which demands of course the selection of the best material. Only last year the son of the headmaster of the school was passed over, although he stood only 26th on the list of the applicants in points of availability. As I said, it is many months since I reached the conviction that residential schools are a necessity for effecting the regeneration of the country. In the course of discussions with others, many objections have been raised, all of which seem to me to disappear in light of the experience of this institution and what it is accomplishing. One of the chief of these objections has been that such an institution, unrecognized by the Government as would probably be the case, would not get the patronage from the public which it requires. The keen competition for entrance above noticed effectually disposes of that contention, at least so far as the Gurukula is concerned. But I think there is also another answer to it. I feel certain

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that when the Government sees the quality of men which the Gurukula are able to turn out and do actually produce—their trustworthiness and capability—it will voluntarily grant the institution's recognition and seek to employ their graduates. I have not found the responsible officials of this country either stupid or obstinate, and I am confident that their present prejudices against this school are based on misapprehensions of its character which are certain to be scattered by the results which it will show. Nor is it an inauspicious circumstance that while I have had this letter under consideration I have learned hat within two months a graduate of the National College t Calcutta has been given a Government appointment. But whether this Government recognition comes to them or not, the graduates of this institution and others like it will certainly have a wide field for the exercise of their abilities, and a field which ought to be much more attractive than clerical employment in Government service—a career which in every other civilized country with which I am familiar—most emphatically so in America—is regarded with something akin to contempt. Even in India banking and commerce will absorb a large number of men of known integrity; while journalism, agriculture, teaching and some of the mechanical arts easily acquired will afford a sufficient livelihood for more of such highly qualified men as the Gurukulas are capable of producing—men, it should be remembered—of simple and inexpensive habits of life—than are likely to be turned out for many years to come. As was well said to me there, for men who have self-confidence, who live simply, who have been trained from boyhood to meet difficulties, it will not be hard to get on. A boy's chances for a self-sustaining, honourable, and in the true sense successful career are advanced, I believe, by the Gurukula training as by no other education available in this country—or I am inclined to add in any

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other. In many respects of course the schools of other lands have very great advantage over this or any other school in India; but in facilities for character-building, incomparably the most important part of education from either a practical or an ideal point of view, having as it has, natural surroundings which in health, beauty and general fitness for the purpose are not easy to surpass, a staff conspicuous for their appreciation of the greatness of their task and their steadfast devotion to its accomplishment, and, above all as a basis of instruction. and life incomparably the loftiest and most comprehensive course of sound ethics and spiritual inspiration in the world. This much is certain—that it possesses advantages which it will be very difficult to find united in any other institution.

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The Pioneer's Comment on above.

We published a couple of days ago the concluding number of a long series of letters on Indian education by Mr. Myron Phelps, an American visitor, who has now made the subject his exclusive study for the best part of a year. Mr. Phelps either arrived with or quickly came to the conviction that the English system is all wrong and that the only chance of getting the good out of the youth of a country lies in instruction in its own tongues and on national lines of development. Holding strongly to that belief his interest in the Colleges and High Schools of the ordinary type was early exhausted, and his search for higher things took another road. He has had the fortune to find four institutions of which he is able to speak well, and they none of them owe much to the Educational Department. These are the Girls' school at Conjeveram, Mr. R. Tagore's school at Bolepur, the Brajmohun institution at Barisal and the Gurukula established by the Arya Samaj at Hardwar. The last has been elaborately described by Mr. Phelps in his later letters, and according to his glowing description it must be an ideal place of education, worthy of the golden age, real or mythical, of Hinduism, and as different from the wholly utilitarian departmental school as it is possible for two things going by the same name to be. Their high motives, truth of character, purity of conduct, are fostered side by side with a severe standard of mental application, and thanks to a devoted body of teachers working in the apostolic spirit, the combination is successfully maintained. It is as though we could get hold of the Balliol scholars and the lights of Trinity and bring them under one roof at Cuddesdon—no beer, no tobacco and no racy stories. But this admirable Hardwar institution suffers nevertheless from one of the vulgar wants of humanity—it is sadly short of

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funds. It has no endowment, it is living from hand to mouth, and for want of accommodation it cannot do a tithe of the work it might. Out of 200 applications last year Mr. Phelps tells us that it was able to admit only 20. This is a singular commentary on that zeal for education of which we have been hearing so much in the Council discussions. "I cannot conceive of any institution," writes Mr. Phelps, "which could make a stronger appeal to Hindu sentiment regardless of all sectarian feelings . . . . It brings back and makes living the best period of Indian life. It reverences and realises the loftiest ideals of Hindu thought. It promises, indeed gives, a trustworthy assurance of restoring to the people of India, their ancient virtues. No one can live for a time in the atmosphere of this school without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their countrymen and of mankind. My observations long ago convinced me that in training of the sort which this school is pre-eminently qualified to give lies for the present the *only hope*, so far as human prescience can determine, for the development in India of that manly and elevated character which alone can achieve a future for the country commensurate with its glorious past." And yet when they have an institution of which this can be written by a foreigner who has been attracted to spend two months within its gates, and which merely requires fostering, the Hindus of these Provinces can only think of a University in the clouds which will cost ten times the money and then may be a very indifferent success. It is like the wealthy Brahman who will not spare a few hundred rupees for the saving of a beautiful temple that is falling into decay, but cheerfully spends a lakh on putting up a brand new superfluity next door to it.

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The Coming Millennium.

'It is an ill wind that doath no body good.'

It is fully known to our readers that of late there have constantly been made bold attacks on the work of the Gurukula Institution. Innumerable misgivings and speculations have been indulged in concerning its phenomenal destruction and sudden collapse, but its enemies have been spending powder and shot in vain while the furious tempest has at last consumed its own energy. All the prophetic strains have come to nought while hopes cherished by many hearts have proved to be as visionary as ever an illusion has been.

It has been truly said.

"Many a foe is friend in disguise,
Many a trouble a blessing most true."

It is the most common experience of the world that men who are born with silver spoons in their mouths seldom attain the envious heights of glory. We rarely hear of the great sons of great men. Ashoka, Budha, Muhammad, Alexander, Caesar, Napoleon, Washington, Wellington and others too numerous to mention have not given their equals to the world. Verily nature is not lavish upon those who are artificially brought up with the fostering caresses and enfeebling attentions of rich parents. Do you not pity those feeble forest trees that must grow where the winds never blow with tempestuous fury? You would never find a great beautiful oak, never a grand, well-developed pine, never fruitful trees where the winds are not permitted to work with great energy. Instead you would find swamps of stagnation and cesspools

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pervaded with deadly miasm; also you would find loathame beasts there—repulsive creatures unfit to live above ground, crawling and wriggling in the undisturbed sinks of nastiness.

Our *Brahmacharies* with bare feet and naked heads are exposed to the effects of the scorching heat, biting cold, showering rains, dire and chilling winds—in short to to all the inclemencies of the boisterous and treacherous weather, but they are more patient, strong, healthy, hale and hearty than the city students luxuriously clothed can ever be.

So the Gurukula cannot fully succeed if it is not now and then exposed to fits of severe criticism—if not threatened with depressing disasters and unfortunes, repulses and defeats. Our failures, defeats and falls brace up our courage, confer manly vigour upon the constitution and purge out all its accumulated weaknesses. Man is liable to err and he learns by bitter experience more than by precepts. It is but natural that the institution should have committed some mistakes in its childish ignorance, but it should be borne in mind that it is as yet in its blissful angelic infancy and hence we ought not to expect the wonderful fruits of the glory of its prime.

We believe now that the storm has passed, the Academy has mustered greater strength to meet dire disaster, oppressive misfortunes and cataclysmic accidents that might be in store for it in the dark womb of futurity.

Our highest victories have been through fearful disappointments, soul-sickening sorrows, dire defeats and desperate adveresities. As we have now easily surmounted all obstacles, we will certainly cross the desert of sorrow, the vale of tears and disappointment if we remember the words that '*flowers bloom over the death bed of that mind*

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which sees God's smiles behind frowning clouds and tempests."

Now we will proceed to discuss *the excellence and importance of the so called antidiluvian Gurukula* system of education. The world has been and is even now suffering from universal heresy, atheo-mania, pecuniomania, and self-forgetfulness. We will briefly see the nature of those diseases and their present remedies and will then try to show that *the promised Millennnium is not far off if* this system is universally adopted by men of every creed and clime.

THE HOLY INQUISITION.

When we cast a glance at the religious history of the world, we clearly see its fair face blackened with the cold blood of innocent victims. We stand aghast at the appalling **sight of the means adopted and sanctified by the Holy (?) Inquisition to suppress heresy—means such as, the wheel, the rack, the gibbet, the guillotine, and the burning pile.**

But cruelty and selfishness defeat their own ends. Rightly did these unchristian practices fail in checking the onward rush of the so-called heresies.

VIRTUOUS ISLAM.

Now turn your eyes from Christianity to the spread of Islam, and you find still more deplorable scenes. It was believed by some fanatics that all but the followers of Islam were consigned to lower than the lowest hell after leaving this mortal coil while here below they ought to be looked upon as lawful prey and property of the true 'believers.'

There was a time when *this secular though perhaps altogether erroneous interpretation of Islam appealing to the lowest and worst passions* of mankind could make

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headway by means of the sword, by promses of a goodly share in the government of various countries and by the offer of a poorman's heaven peopled to over-flowing with houries and abundantly be decked with trees of delicious fruits.

It would be admitted on all hands that the only feasible method of converting other people is through bare logic, overflowing love and noble self-sacrifice. At one time some preachers of Christianity and Islam foolishly abandoned these peaceful methods and foolishly diverted their energies into the bloody path and hence their partial failure. *Verily violence is always lost* and defeats its own end, while simplicity, patience, universal love, self-abnegation, and altruism richly and justly succeed. The Gurukula produces men wedded and devoted to these high virtues and for that reason its alumnii would be successful in preaching a true religion.

UNIVERSAL HERESY.

"*If right made might in every fight*
The world would be the better for it."

Is it not a strange phenomenon that the devotee of every religion should consider himself better than others? The Greeks called the people of other countries *Barbarous*, the Germans named themselves *Sharmans* (Brahmans) and for that very reason others were barbarous in their eyes. Look again at the untutored Saxons when they first inhabited Britain. They expelled the indigenous men into the woods and mountains and called them *whelsh*—uncivilized. Once more behold rotten China. Her inhabitants call themselves *Celestials* (Devas) and others they look down upon as far inferior beings. The Muslim world presents a still more wonderful and momentous illustration of the same

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principle. The followers of Mohammad called themselves *Muslams—men resigned to the will of God*—virtuous people—while the men of many other religions were named *kaffirs*. But for mankind to be thus torn to pieces on account of the religious and political animosities yet burning with all their native and pristine vigour, while narrow creeds have done their worst to inflame them to red heat is

ATHEO-MANIA.

The second characteristic peculiar to this age of ours is unparalleled mental activity, unprecedented suppression of religious faith, or the wonderfully incorporated and incarnated atheism in the shape of temple priests. You can not but sorrowfully perceive and readily acknowledge that the superficial, exernal, evanescent and material things of the present pay existence are sought for more eagerly than the spiritual and eternal realities which pertain to a superior life. You must have realized that to-day true faith is as uncertain and fluctuating as the shifting sand on the sea shore, nay, you must have forthwith deplored the complete destruction of all faith in spirituality and heavenly things. Is it not true that soul-elevating morality and noble self-sacrifice have been replaced by an unbounded sweep of unstinted materiality, soul-killing secularism, degrading terresterialism and narrow-minded sectarianism? Has not the world forgotten that beautiful and truthful saying that 'that which is born of the flesh is flesh, and that which is born of the spirrit is spirit,' that which is flesh dies, goes down, sickens and despairs while that which is spirit goes up and on because it is immortal and can not die? The people have clean forgotten that such an uncontrolled, unholy, corrupt and corrupting devitalizing passion of self-love generates a frenzied fana-

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ticism and devastates all mankind, eats into its very vitals and sucks its life-blood like the deadliest vampire. Howsoever the world may have progressed, thoughtful men must deplore the terrible dearth of magnetizing faith, affectional, charitable and brotherly feelings which gush forth from the heart for the relief of morally, mentally and physically degraded people.

PECUNIOMANIA AND SELF-FORGETFULNESS.

Now let us pass in review the actual economic condition of the millions and millions of the sons of Merciful God inhabiting this wide-extended earth. We are sure you would distinctly see tragic sights of an uncontrollable and stupendous mass of misery, poverty, beggary and slavery ; of disease, degradation, discontent and despair ; of envy, pride, covetousness and libertinism; rank superstition, unbelief, agnosticism and atheism. Not only this but aimless, pathless, hopeless, helpless, wavering and waylost, wretched, mentally-prostrated, passion-enthralled humanity with vacant hollow hearts emaciated bodies, and staring gaze stands in all its nudity before you. Your feelings can not but revolt at such an appalling mass of stupidity, stolidity, ignorance and cheerlessness. This is not all. *Behold the holy springs of sweet love*, conjugal love, parental love, fraternal love, filial love universal love and every sort of *pure* love that you can think of. What a pity that these springs should be all polluted and defiled, and polluted for what? for false personal gratification and poisonous *self-love*?! Alas that mankind should have not taken to heart the supreme lesson of the holiest of the Holy Book that the individual must lose himself in the general happiness:

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RAMPANT OSTENTATION.

Alas! that ostentation, adumbration and pretentious beliefs and charities should have come to be thoroughly rampant in this world and in this boasted civilisation of the 20th century. People do not believe in the Christian, Muslim or Pauranik God yet they go to their churches, they hear beautiful music, utter formal, lip-deep prayers, apparently listen to expensive orthodox sermons, secretly enjoy the rare accumulation of beauties, and hence when they go home from their carpeted churches and splendidly embellished temples, they are the same cast-down, hopeless, restless, atheistical persons they were before they assembled for worship. From the cradle to the grave, men submit to baptisms, sacraments, saving ordinances, sacredized rules, holy rites, venerable ceremonies, secredotal orders, prolonged sermons from raised pulpits and a thousand and one kind of solemn religious observances widely promulgated under the superintendence of masters of ceremonies. Yet, what is the consummation of this devotion, honest conviction, sanctimonions presentation, ceremonial demonstration and religious illumination? Say, what is the good of the trillions of temples, mosques, churches and monasteries? *Terrestrialism? Scepticism? Agnosticism? Atheism* or the kindred brood of a *thousand other Isms?*

DECEPTIVE DEVELOPMENT.

But is there not something rotten at the very root of this civilization? Does it not predict a wholesale misdirection of human thought and activity? Has not mankind trodden the path of a deceptive and destructive development? Has not some central principle been consciously ignored by man or unconsciously obliterated from the

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human mind? Yes, it appears so and numerous confirmatory illustrations corroborate our affirmation.

CENTRAL CAUSE OF MISDIRECTION.

Now what is central cause of all this misdirection? In one word we can say that mental servitude and inborn or long-established or socially-inherited voluntary submission to the invisible bondage of priestly authorities, existing institutions and doctrinal formulas, have perverted mankind from the right path of the oldest and holiest and divinest religion of the Vedas. If this assertion be true, is it not then our paramount duty to regenerate, revivify and promulgate anew the forgotten but ambrosial and immortal teachings of those revealed books? If you just give a willing consent, then the Veda-teaching Gurukulas should rise supreme in the eyes of the world and they should be loved, tendered and supported with all our men, money and might.

But, ah! who would listen to these words? The world? No, a thousand Nos. The world is too much engrossed in itself and can not bestow a passing glance on these outpourings of a feeling heart. Would they then fall on deaf ears? Yes. But it may be that they strike the chord of a sympathetic heart and from there they may reverberate, echo and re-echo to the end of the world.

Man! how long shalt thou see this scathing sea of misery, this wonderous, beautiful, angelic son of a Perfect, All-wise, Blissful God sunk in the slough of bottomless Perdition? How long canst thou stand this dreadful, degradation of man—that noblest microcosm of our Lord's creation? How long canst thou silently behold the universality of struggles, enchroachments, infringements, progressive abrasionas, fiery frictions, irrepressible conflicts, and aggressional

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tendencies? How long shall we fight with strong delusions of our own make, how long put up obstacles which we laboriously knock down again—the work of Sisyphus rolling up stones to come down again inevitably? How long shall we be embracing meaner and sadder portions of man's existence and relinquishing the nobler and brighter portions yet in store for us? How long would we—the sons of *One* Omnipotent, Omnipresent, Omniscient, Heavenly Father—remain *divided* against ourselves in separate nations and religions, the sport and victims of numerous gods entangled to death in the mazy web of meaningless rites, lifeless ceremonies and enthralling superstitions?

Man! how long shalt thou persistently look upon these things as inexorable as Fate, though they can be unmade in a moment? How long will thou pass sleepless nights and anxious days? Why run to the muddy fount when the pure, sweet, cool, celestial fount of the Vedas hath been restored by Rishi Dayanand? Why not open thy heart and receive the cheerful, beaming ray of Divine Ligth? How long?

But lo! I hear the stern, clarion like voice of a reader: 'Have done with this overdose of excitement and be parsimonious in thy emotions.' Here we must halt and put a stop to our questionings?!

THE RAY OF HOPE.

Well, if man does not shake off in a moment, the love of tradition, superstition, self-delusion and conservatism, is there still any hope to raise, uplift and cheer the toiling and drudging slaves of a faltering humanity, lean in body and mean in spirit? We need not despair. There is sure and certain hope to renovate, purify, baptize, sanctify, make perfect, angelic and heavenly the

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fallen and misguided people, because the Vedic sun has risen high in the beautiful skies above the Gates of Hari to cheer, rejuvenate, and revivify the despondent. Surely it would burn up all filth, dry up the vast boundless sea of unutterable misery and would easily melt away the stinking mass like a mountain of snow before the summer sun !! What, if the Vedic sun was enshrouded in darkness, ignorance and error ? Errors, no doubt, die hard, but *die they must.*

Truth crushed to earth will rise again,
The eternal years of God are hers,
While error, wounded, writhes in pain,
And dies around his worshippers.

As the Divine music of the Vedic Hymns is to be heard from the sweet-toned denizens of a secluded but an Enchanted Isle, extend the wings of your imagination to this promised land.

AN ENCHANTED ISLE.

Rare beauty reigns supreme in this land of enchantment. Her soft verdure, widespread fields of rolling grass begemmed with dew drops, wide-extended downs and commons, the grave of lovely crimson *dhak* clothed in goladay dress to celebrate some hymnal ceremony ! Ah ! this effulgent king of woods with the simple grandeur of of its buildings, captivates the eye and charms the heart.

The infinitely variegated colours of the Western sky, the glorious rainbow's rims, the golden lines of the setting sun, the silent stepping shades of evening, the running flakes of sable clouds feebly and slyly veiling the bright penetrating sheen of the Lady of the Night, the gorgeous magnificence of the wide-expanded firmament, the golden glow worms flickering through folds of darkness scatter-

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ing their aerial light, "the silence that is in the starry sky, the sleep that is among the lovely hills"—all these infinitely add to the charms of this beautiful land.

Again, that etherial ministrel and musical cherub of unfailing strain the skylark, that variegated philomel of fiery heart and blissful glee, that blessed cuckoo of welcome song, other blithesome, melodious, inexpressibly sweet-singing heavenly birds, but especially that silver-toned chime of the Vedic hymns ringing through the clearest and freshesh air from one end of the lovely forest to the other, ah! those heart-melting vocal charms wafted on the wings of morning breezes and evening zephyrs with the sights of briskly frisking innocent deer so dear to man's heart—enrapture the soul and charm the ear.

The then marching lights of the bright, brilliant and triumphant sun overflowing the heavens and the flowery vale below,the dazzling, snow-clad mountains, the dancing, sparkling, warbling, crystal streamlets flowing to the welcomingplains, the dew-awakened flowers, the vine and ivy bowers, the lights vernal showers, the blushing blossoms,the blooming buds, the juicy fruits—all these and many more with blissful solitude elevate the poetical mind and so stir the soul to its depths that words fail to depict its beauty.

DENIZENS OF THE ENCHANTED ISLE.

How can we now describe the heavenly glory, enduring enchantments, undying charms, and positive attractions of this kingdom of the gods, the chosen Land of Saints and the Holy Sepulchural ground of the seers of yore and the cherished birthplace of the sages to be! How can we achieve the impossible? Words are earthly and material, while the scenes are heavenly and spiritual.

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However it is in surroundings like these that the resolutely intrusive spiritual thoughts have great hold upon us, that the immortal life-springs of the human soul gush out, that the Might and Existence of the Almighty spontaneously dawn upon our minds, that we intuitively bow down our head in devotion to the subtlest of the subtle, learn to live up to the natural rules of life, and take to heart the lesson constantly dinned into our ears by the holiest stream that life is fast fleeting because

Men may come and men may go,
But I go on for ever.

In this Enchanted Isle man is free as air.

His aerial and ethereal soul desires personal beatification and yearns after the sweets of immortality. Hence he sacrifices the present to the future aad subjugates the material to the spiritual. He is a lover of the past. He worships and adores the saintly hoary-headed, peace-loving Rishies sunk in contemplation deep of the Divine. He is a seeker after religion, culture and soul-illumination and not a hunter of the baubles of this existence or of the shifting, sly, silken and insinuating politics. He hates the sneaking fount from the bottom of his heart. Being deeply religious and a lover of humanity he has nothing to do with sedition, revolution or anarchism. Here he frankly opens the portals of his receptive mind to the blissful teachings of the eternal Vedas, imbibes, absorbs and digests that Divine knowledge and forthwith shakes off traditions, superstitions and human testimony.

FUTURE OF THE BRAHMACHARIES.

Moreover, the Brahmcharies have worshipped Clio, the laural-crowned daughter of Jupiter and the recorder of the actions of the brave and the illustrious; they have climbed the Olympian heights of Western Philosophy,

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metaphysics and theology, entered the dark rooms of the opticians, smelled the stinking bottles of a chemist, observed the starry heavens above; they are deeply versed in Sanskrit—the primal mother of all languages; and they have also drunk deep at the celestial fount of all religions—the Veda. These are the products of the Gurukula system of Education and it is our belief that many of the Brahmacharies do not and would not yearn to live for themselves, not for their personal benefits alone, not for those little earthly, sickly, ephemeral, external purposes of his span of life but that they would live for the benefit, advancement, civilization and spiritualization of waylost millions.

It is our belief that many of our Brahmacharies would spend their lives in throwing oil on the disturbed sea of animosity, in suppressing unruly passions and unholy impulses, in crushing horrible crimes and murderous deeds and in razing down steepless and moss-grown towers of accumulated vice. The Brahmacharies are the fittest persons to accomplish that stupendous work. They are majestically simple, fearless but God-fearing, patient, self-sacrificing ineffably tender and loving. They would have got a vast horizon of a new world of realities, fully developed intellectual powers and spiritual perceptions. They can, therefore, step forth to show the holy and divine path to bliss to this falling and faltering humanity and awaken it from the deep sleep and scepticism.

The Gurukula has dealt a crushing blow to the degrading woship and false adoration of the burning sun, the raging tempest, the rolling thunder, the dazzling lightning, the heaving sea, the running stream, the complaining rain, the slumbering volcano, unholy altars and impure priests. So its Brahmacharies taking the

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banner of Om in their right hand and the Vedas in their left, would charm away these devilful evils from this planet and instead introduce the true worship of one Omnipresent and Omniscient God, one language, and one set of customs and manners and institutions. Thus all mankind shall ultimately be joined into spiritual brotherhood whose interests shall be pure and reciprocal, just and harmonious.

THE COMING MILLENNIUM.

Verily, before our mental eye the whole scheme is one of grandeur and sublimity, because ignorance, bigotry, scepticism, fanaticism, self-love, spiritual depression and all slavery—the great evils and corruptions which now beset mankind—will be finally subdued and banished from the earth, never again to enslave and degrade humanity and only known to those who follow the history of our race with mingled feelings of pity and regret. Verily with the wide-spread teachings of the Veda, this terrible era of war would be replaced by the golden sea of peace, this world of winter and animosities would give place to a Summer-Land of celestial harmony, to a vale of beautiful flowers of peace, to the world of unutterable splendours, to an undying millennium !!

———o———

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The Convocation Address in the Vedic Age.

In the history of a student's career, there is no day more memorable than the one on which the student attends '*the Convocation.*' It is on that day that his efforts, the student feels, are crowned with fruition. What greater pleasure can there be to a student than to be present in a public meeting of enlightened men where his merits are fully recognised? The very presence in a meeting which is graced by the presence of such enlightened men as the Chancellor, the Vice-Chancellor, Fellows, and other officials of a University is sufficient to call forth feelings of awe and reverence. All the miseries and privations undergone by a student in reaching his goal are easily forgotten, the gaunt spectre of an examiner which haunted him day and night vanishes in the thinness of the air, Lo, there is the diploma in his hand, he over and again sees his gown and robes and finds he is a man in whom a thorough change has been brought about. He listens with patience to the eloquent address delivered by his Chancellor or the Vice-Chancellor and new ideas seem to have been infused in his brain. He hears and then begins to form new plans and thinks of chalking out a path for himself. Indeed happy are and ought to be the recollections of such a bright day in the career of a student!

A close study of Sanskrit Literature will convince any one that a similar practice of holding convocations was in vogue even among the ancient Aryans. At the close of the career of *Brahmachārya*, the *Āchārya*, at

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whose feet the pupils sat to drink deep the fountains of learning, used to deliver an address in which he would for the last time, perhaps once again, inculcate such principles of morality as would be needed for the future guidance, of *Grahastees* (householders). In this short paper, we take a chapter from the *Taita-reya Upanishad* (11th Anuwaka), as a specimen of such convocation addresses as were delivered in time of yore. Here is the opening line.

वेदमनूच्य आचार्यः अंतेवासिनम् अनुशास्ति :—

After the completion of the course of Vedic studies, the preceptor thus commands his disciple.

(1) सत्यं वद —Speak the truth.

(2) धर्मं चर—Lead a Virtuous (*Dharmic*) life.

(3) स्वाध्यायान्मा प्रमदः—Desist not from the study of Shastras.

(4) प्रजातंतुं मा व्यवच्छेत्सीः—Break not the continuity of progeny. Mark the importance of the science of Esugenies.

(5) सत्यान्न प्रमदितव्यम्
(6) धर्म्मान्न प्रमदितव्यम्
(7) कुशलान्न प्रमदितव्यम्
} Tread no other path than that of Virtue.

(8) भूत्यै न प्रमदितव्यम्—Hanker not after vain glory.

(9) स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्—Do not leave off not the study of the *Shastras*.

(10) देवपितृकार्याभ्यां न प्रमदितव्यम्—Never remain without performing such acts as would do good to wise men and your elders.

(11) मातृदेवो भव } Revere thy mother.
पितृदेवो भव } Respect thy father.

(12) अतिथि देवो भव—Be hospitable to deserving guests.

(13) यान्यनवद्यानि कर्माणि तानि त्वया सेवितव्यानि। नो इतराणि.

Perform only noble and good deeds and none else.

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(14) यानि अस्माकं सु परितानि तानि त्वया उपास्यानि: नो इतराणि.

Follow only such acts of ours as are really good and not those which might seem to you as objectionable deeds of ours.

(15) श्रद्धया देयम । अश्रद्धया देयम । श्रिया देयम ह्रिया देयं । भिषा देवम । संविदा देयम ।

Give charity for a deserving cause, either out of faith or fear. Shrink not.

(22) Once again, in the concluding portion of the same address, we find these verses.

स्वाध्याय प्रवचनाभ्यां नप्रमदित व्यम—एष एपदेश: ।

Such in brief is the message.

To many an enlightened reader of the twentieth century, perhaps, this might appear as mere babblings of human beings sunk in primeval ignorance. Why blame the Rishis and Acharyas for this message ? Has not even Polonius given a better piece of advice to his son Laertes ? So think our critics. When they read or hear the long and eloquent addresses of modern day Chancellors or Vice-Chancellors, they will be inclined to feel that these are no better than copy-book maxims. Another class of critics may not realise the necessity or the propriety of giving a catalogue of virtues to those who have already read and digested the works of Kapila, Kanada, Yajnavalkya or Manu. To them it may appear that there is nothing new, nothing sublime or nothing grand in these verses of the Taitireya-Upanishad. But let it be remembered that that age was not a *prosaic* one. Poetry, especially the sacred Anushutubha metre and *Sutras*, had a greater charm. Condensed style appealed to their imagination. Yes. That was the *Sutra* period. As aids to memory and for various other reasons too, we find almost all the ancient books treating of such obstruse sciences as

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Metaphysics, Astronomy, Mathematics and Physics were written in the form of *Sutras*.

Mark, gentle reader! Read over and over again. Ponder deeply over these pithy sayings, the sweet melodious flow of simple words proceeding from feeling hearts, note also the majestic way in which commonsense and wisdom have been packed up in a limited compass. Nay, they are simple but the immortal strains of Rishis. In whatever sphere of life it might have pleased God to place those *Brahmacharins*, the deep impressions created on their minds when they listened to their hoary-headed Gurus could never be obliterated. In their *Grahstyashram* fortune might have frowned on them but those words must have brought to them a message of hope and comfort. The battle of life was, has always been, shall always be a keen struggle, and if at any time the fighter happened to meet with reverence, even then, the *Guru-Updesha* must have sent a ray of hope. Again do we find much stress has been laid on the side of morality which at all times forms the basis of universal happiness. The convocation address of those times teaches us and taught those for whom it was intended that a righteous life lived up to a noble ideal was the only thing worth living for and dying for. It taught the worship of God and not of *Mammom*. It required of them service of society and not self-aggrandisement. It taught them reverence to elders and reverence to established laws and Government. And above all, it taught them how to obtain *Mookti*, deliverance from the bondage of matter.

Glory be to the revered memory of those *Rishis* and peace be to all in whose veins runs the blood of those mighty seers of yore!

OM SHANTI! SHANTI! SHANTI!

G. A. CHANDAVARKAR.

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The Gurukula and Revivalism.

Among all the movements which aim at the advancement of the Indian nation today, Revivalism stands pre-eminent. It is neither momentary nor one-sided like the Reform movement. Reformers take this or that social evil and start a crusade against it. They have no definite ideal before them. But the Revivalists have a definite ideal before them. Revivalism is genuine, because it goes to the very root of the evil. Reformers want to reform this or that social evil. But this procedure is wrong and one—sided. Revivalism, on the other hand, takes every social evil as a part of the system, and the result of an ideal which is in vogue at the present time in our society. It believes that the religious, social, educational and literary reforms go hand in hand. We can not isolate one activity from another, because they influence one another

Moreover, revivalists have gone to the very root. According to a great writer the literature of a time is the result of its tendencies, and the literature, thus produced, fosters those tendencies. Our present social institutions must have been influenced by the literature of the Middle Ages Revivalists have realised this, and they have raised a protest against his literature.

The literature of the Middle Ages is narrow, artificial and unnatural. For example, let us take poetry. The poetry of the Middle Ages is highly artificial and unnatural In the poetry of the Middle Ages you finds neither natural flow of language worthy of a Valmiki, nor the boldness and simplicity of thought worthy of a Vyas. Kalidaswas a genius and lived in the very beginning of the

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Middle Ages. But, sometimes, even he yields to this influence. The 9th canto of the Raghu Vansha can be cited as an example of this kind of poetry. From Bhavabhuti down-ward this kind of poetry becomes more prevalent until in Shri Harsha it reaches the acme of artificiality. Poets of this period give more attention to the words than to the meaning expressed by those words. They often sacrifice the spirit for the sake of the words.

The other characteristic of the poetry of the period is that it is bound down by minute rules and regulations. For example, Vishwa Nath, an Alankarik, lays down that a Mahakavya to be a Mahakavya must consist of more than eight cantos, and must contain descriptions of rivers, mountains, seasons, wars and wine-drinking. Such rules are useless, and greatly harmful to the free play of genius. Why should it be necessary for a Mahakavya to describe seasons, rivers, mountains, and wine-drinking? It may be said that these rules have nothing in themselves to bind a poet. But one must judge the tree by its fruit. Almost all the poets of the Middle Ages have thought it necessary to conform to these rules. Often they have introduced the descriptions of the things laid down in the rules when there was no occasion for them. And when the same thing was to be described by so many poets again and again, what could they do but to use different language and thus to seem original. One is wearied to read the same kind of descriptions in the poetry of the Middle Ages.

The fate of philosophy in the Middle Ages has been no better than that of poetry. The proper function of philosophy is to enquire into the eternal problems of the world and to interpret the experience. This duty was remarkably performed by the ancient authors of the Upnishads and the Darshans. The Upnishads and the ancient

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Da-shans treat of vital questions of philosophy. But read the philosophical books produced in the Middle Ages. What do you find in them? You do not find in them original ideas, nor the discussion of the first principles of philosophy. From the bold and original philosophy of the Upanishads the philosophy has descended into the wordy wranglings of Jagadisha and Gangesh. Jagadish and Gangesh, the favourite logicians of the present day pundits, are well-known for their verbose definitions. The philosophical works of the Middle Ages are mostly barren so far as the ideas are concerned. The philosophers of this period do nothing but play with words. They move in the same circle and are bound down by strict rules and regulations.

Let it not be understood that in discussing the characteristics of the literature of Middle Ages, I mean to imply that it is all dark and there is no bright side of the picture. There are good qualities of the literature of that period which I do appreciate. Moreover, there are writers who have gone against the current. But it is impossible to deny that the foremost characteristics of the literature of the Middle Ages are verbosity, artificiality, and utter lack of originality of thought and sentiment.

Now mark how this literature has influenced society and the social institutions of that period. The literature of a period is the result of the tendencies prevalent at the time, and in its own turn it influences the society and fosters those tendencies. The artificiality and unnaturalness of the literature are responsible for our present day caste system and hide-bound consevatism. We are not bold and original as our ancient ancestors were. We love to move in a restricted circle of ideas, and fear the very name of progress or change however slow and harmless it may be. Our lives have become artificial, they have lost their naturalness.

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The aim of the revivalists is to revive the ancient literature which will be able to infuse a new spirit in our country. Fresh ideas will be introduced and once more the mind will be free and active. Then and then alone our conservatism will disappear and the path of progress will be smooth. For let me say, that reform based on literary revival is the most genuine and the truest. The wave of reform which spread in the end of the eighteenth century in Germany was the result of the literary revivalism of that perid. Geothe was a great revivalist and he was a true reformer. India's hope too lies in revivalism. The Gurukul at Kangri stands for the revival of the Golden Age of Indian History and, therefore, deserves the euthusiastic support of all-right thinking and right-feeling persons.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

The Founder's Day celebrations.

The celebration of the Gurukula Birthday was held on the 1st March in the Gurukula Ashram, with great eclat. A finely decorated mandap was erected specially for the purpose, under the direction of Brahmchari Bramhdutt, who evidently took great pains in making the celebration a success. The gate was simply but tastefully decorated with the green plaintain leaves and brilliant Dhak flowers. On the sides were hung up Ved Mantras, above and below them was a line of flower pots bearing variegated flowers of centaurias and Holly hocks. The poles supporting the shamiana were not neglected either, for on them were fastened mogra boughs, studded with white flowers, which in the early hour of the morning when the sun was labouring behind the Kangri Hills glittered like stars on a light-blue firmament.

The proceedings began with a song sung by Br Bramhdutt who has a special aptitude for singing religious songs. He was assisted by Br. Devadutta whose voice seemed to have been naturally fitted for singing Sanskrit songs. While listening to the sweet airs of the said Bramhcharis one could not help thinking what a substantial stimulus would it be to the revival of old sacred music if something were done to impart organised and systematic training to these young Sanskritists, as a comple-

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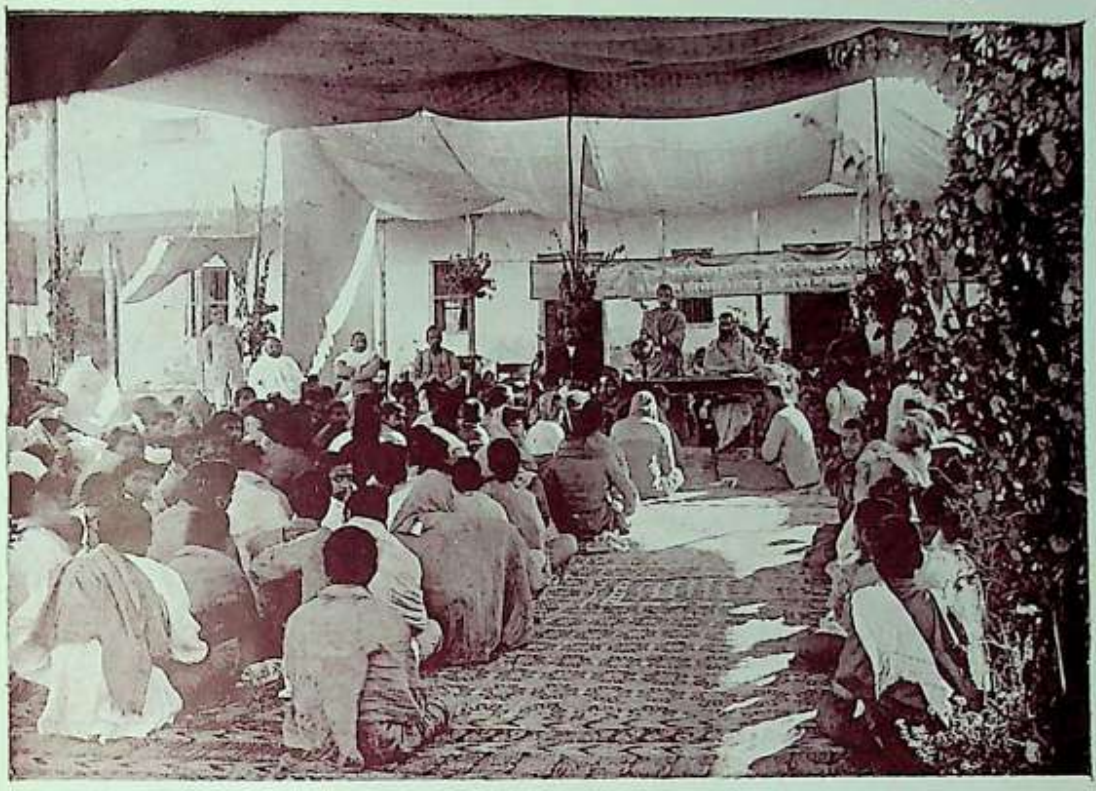

The Acharya, the Professors, the Headmaster, the School Staff, and the Brahmcharies, assembled to celebrate the Founder's Day.

L. Nand Lal. (Honry : asstt : Governor Gurukula).

Pandit Kashi Nath Shastri, of Benares Fame. (Sanskrit Professor, Gurukula).

Pandit V. G. Satte, M. A. (Professor of chemistry).

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mentary course. Br. Vishvanath then read an address which was specially written for the occasion. He said that the celebration like the one they were going to hold, always served to remind the people of the great souls with whose name such days wree associated, souls whose ideals and conduct served to enlighten others and whose imitation could uplift the ordinary souls.

He said:—

Just as by connecting small boats to a big steamer, you can enable the tiny boats to cross the vast uproaring expanse of water, in the same way by following great men ordinary men may cross the ocean of life. With our Gurukul also there is an association of a great soul with whom we want to link our life to-day. To make the life successful it is necessary that one should have a definite aim, irresistible will, and ceaseless effort—it was the observance of these things alone that enabled Buddha, Christ and Dayanand to achieve their ends. The exercise of these qualities alone has brought the Gurukul into existence. To-day we have gathered together to learn these very lessons from the great spirit connected with our Gurukula. Another object why we have gathered together is to consider the means by which this plant *viz.*, our Gurukul may become a great tree and may give the best fruits. We have also to consider the duties which we Bramhcharis owe to our Kula (family).

But the Bramhcharis cannot answer the latter question unless they come to know the object which the Gurukula has in view.

He said that the main object of the Gurukul was to set up a complete ideal of civilisation once more. He defined "complete ideal of civilisation" by saying that this was the state when every member of the society was allowed to develop fully his physical, intellectual and spiritual condition. The object of the Gurukul was to bring into society men who were thus developed.

Again the principle generally recognised by modern civilisation was that the weak must go to the wall—"they had no right to exist." This was due to the increased necessities of men. But the Gurukul wanted to restore the old simplicity of life which by diminishing the multiplicity of wants enabled a man to observe

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the law of God embodied in the motto "मित्रस्य चक्षुषा सर्वाणि भूतानि समीक्षा महे."

The third object of the Gurukula was to produce Vedic Scholars.

The fourth object of the Gurukula was to enable the teachers and the students to live together.

The last work of the Gurukula was the inauguration of the principle of free education in every sense of the word for the Gurukula authorities no longer charged boarding and tuition fees from their students.

But the above objects, he said, could not be realised unless we understood our duties towards the Kula and tried to fulfil those objects. He said, in his opinion, the first duty of the Brahmhchari was to make the Gurukula a real Kula, to recoguise one another as brothers and the Acharya as father. The feeling which we ought to entertain towards the Gurukula ought to be the feeling of an ideal member of an ideal household—this feeling was love which bound the several members of the household in one link, owing to which the individuals had to subordinate their personal interests and had to be happy or sad according to the happiness and sadness of other members of the family. They ought to correct the erring brothers in the same spirit of love as the householders did and trust our father just as the children every where did. Referring to the student life of Swami Dayanand he said that even he had to sweep the houses of his Guru and get water from the river for him. Was it then improper if we served our Guru in the same spirit.

Lastly he advised the elder Bramahcharis to set a good example to the youngers for they could be greatly influenced by them.

The language and the subject matter of his essay were very much appreciated by the audience. He was followed by Br. Shashi Brahman who advised this fellow students to follow the line of work chalked out by Mahatmaji, the founder of the Institution.

He was followed by Br. Indra Veda Alankar, who said:—On that very day ten years ago we made certain

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promise with our acharya, who along with his assistants and co-workers, has been trying to keep up his promise and has done his best to educate us and to protect us. But to-day is the day when he in return esks us as to what have we done to keep our promises and to help the progress of the Gurukula. We have met to-day to answer this question and let every one of us, in the heart of our hearts answer this question. If you were to ask me as to how the Brahmacharis can help the well being of the Gurukula then I would answer that we can do so through our love for one another,—for without love no family can preserve it existence.

In the outside world there are hundreds of obstacles and difficulties, but we, protected in this fort as we are never know any of these." He said that those who protected them from the shocks from outside were ready to lay down even their lives in the defence of their fort, hence they should behave themselves in such a manner as would assure the protectors that there was peace and unity within and that on their return they would enjoy peace and rest.

The aim of the Gurukul, he said, was to create servants of humanity who would merge their individually with humanity.

Lastly, he advised the Bramhcharis to be friends and not the enemies of the Gurukul and that they should serve the kula with all their heart. He was followed by Br. Chandermani who said that he was glad to see that their Acharya himself was present on that occasion but he said he was sorry that a traitor had gone out of the Kula who had disgraced the name of the Gurukula. While deploring the sad tendency of India to produce traitors, he observed that in future they should try that there should be no traitors in Gurukul and that their own character and conduct should be so excellent as to cover the disgrace of a fallen brotl er. He was followed by Br. Vidyasagar who said he was very grateful to Gurukula.

Then came Br. Baratdwaj who said it was a pity that their Acharya should be under the painful necessity of begging for them. In ancient times scciety supported the Gurukula—but now the Guru himself had to manage for everything.

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As to the aim of the Gurukul he thought it was to produce true Brahmans Kshatris and Vaishyas alike. He congratulated the Gurukul on having adopted the American system of termal examinations. He said he was glad that two of his brothers had become Sanataks this year and would now begin work. They had to face difficulties because they were like the forward Guards and had to prepare the way for those Bramhcharis who would go out after them.

Br. Jeydeva spoke next. He was followed by Br. Yudhishtra who referring to the aims of the Gurukula said that they were three, (1) to enable the students to become Bramcharis, (2) to enable the students to attain Brahmna, (3) to create interpreters of Vedas. We should therefore make all other studies only secondary.

Br. Budhdeva said that there was restlessness all the world over and India specially was suffering most. They should that day make vows to remove her distress.

While noticing his speech last year we said that he was a most promising youth and if he only went on as he had begun, he would certainly make creditable improvement. We are glad once more to remark that he has fully maintained his promise so far. His address was most impressive.

The forceful and impressive manner in which be recited his introductry Vedmantra was itself the harbinger of the speaker's noble thoughts and genuine feelings.

Referring to the moral condition of society he said what could be a greater blot on the character of the men of India than purda system which was not purda but the *tika* of *kalanka* on the face of the country.

Let the Brahmcharies therefore behave in such a manner in this world that their character alone might sufficiently give their address and inform the world that they were Bramcharis.

The whole of his lecture was full of such a fire and pathos that it was impossible not to admire the earnestness of the speaker's feeling. Bramhchari Harishchandra said that it was a mistake to suppose that the object of the Gurukul was to produce interpreters of Vedas. Instead of that, he thought

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the Bramcharis should try to live up to the teachings of the Vedas and not merely preach it in words.

Referring to his own experiences he said that the Gurukul was held in great esteem by people outside and they were ready to welcome the graduates of the Gurukula. But it was for the Sanataks to maintain the honor of the Gurukul by their own conduct. He asked the Bramhcharis to help the Sanatak by their sympathetic and encouraging thoughts so that the Sanataks might succeed in life outside.

A novel feature of this year's Birthday celebration was the igving of an address by the Bramhcharis to their Acharya, and his colleagues. Br. Bramhdatt read the address a brief summary of which is given below :—

We the Bramhcharis of the Gurukul beg to present to you the offering of our hearty devotion and sincere love towards you. We feel proud to say that we are nourished in the sacred lap of the mother Gurukula—an institution which once poured life in every quarter and on the revival of which alone the future glory of India depends and which even now is the seat of Vedic literature and Bramhcharya.

Your selfless devotion and ceaseless work alone has made the Institution what it is and we therefore feel grateful to you. We feel specially grateful to our Acharya whose fatherly love, unselfish action and admirable *Dharmsnēh* has made the Gurukul such a successful Institution.

Wherever rules and regulations are enforced sometimes it happens that personal frictions occur and even personal relations of love are disturbed, but we hope that out of generosity you will forget our faults. Lastly we wish to assure you that we will always do our best to keep the honor of our *Kul* intact and hope that God will help us in our virtuous endeavour.

M. Lachmandass, B A., while replying to the address observed that they had to thank M. Amansingh as well who gave the site itself to the Gurukula and also the Arya Pratinidhi Sabha.

Addressing the Bramhcharis he said that they would have to do the work which the authorities and the teachers were doing

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now and hence they should so behave themselves that the youngers might have a good example before them.

Prof. Vinayek Ganesh Sathe, M A, said that it was a good thing to review the work once a year. Referring to the criticism of the enemies he said there was no reason to get disappointed as criticism always infused more life and it was a satisfaction to think that men like Mr. Phelps had been favourably impressed with the Gurukul work.

Referring to the terms of praise mentioned in the address, he said they were only applicable to Mahatma Munshiram and not to others. Referring to the aims of Gurukula, he said, in his opinion it was to produce good citizens.

Prof. Balkrishen, M.A., said that he was very glad to notice that the Bramhchar s had begun to understand their responsibilities. He admired the noble speeches of Br. Harish Chandra Br. Buddha and Br. Vishwanath. The greater part of his speech was an appeal to the Bramhcharis to work for the Gurukul and he asked the new Sanataks to set an example of self-sacrifice to other Bramhcharis.

Prof. Mahesh C. Sinha said that he was glad to notice that referring to the objects of the Institution practically every speaker emphasized the family ideal of the Gurukula. Having th s feature in view it was not desirable to expel students simply because they could not pull on with part of their studies—rather it was necessary that means should be devised to make useful and Dharmik citizens even out of such material as could not take to literary work with ease. He said that the whole credit of establishing and running the institution was due to Mahatma Munishram alone—as no one else had made so much sacrifice.

Referring to the aims of the Gurukula he said that Mahatmaji himself would be able to tell better than any one else.

"But for myself," he said," I think that falling back on narrow ideals is out of question, no one can set back the hands of progress—the only course left open was to advance forward in the light of modern experience and circumstances, retainiug the best and the noblest of our past and assimilating the best

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that recent sciences and investigations have to give. Just as a stream can keep itself within a limited channel, only as long as it runs in the crags and ravines of the mountains but on leaving the mountains has to accommodate itself, expand and advance according to the conditions of the earth over which it has to pass below, so also Gurukul can not confine itself; from a mere academy it has been raised to the status of a respectable Vidyalya, and from a Vidyalya to a Mahavidyalya, hence it follows that its destiny can only be fulfilled when it will be raised from Mahavidyalya to Vishwavidyalya, then alone can it achieve the great object of studying Vedas which being the store of all knowledge can be grasped by those only who are well versed in several arts and sciences.

He was followed by Prof. Ram Deva who said that the basis of the western civilisation was self-interest and that of the eastern civilisation was selflessness. Europe has fallen to such an extent that a bill cou'd be presented by a father to the son. The Doctors were opposing the Insurance Bill because they were asked to serve the poor people gratis.

With us the division of caste was based on different principles. For instance, the Brahmin was to think, and invent things not for his own enjoyment but that others might profit by it. The Kshatrya had to fight with a view to save the Brahmins—that is why Dasrath sent his sons to fight the Rakshas who were troubling the Brahmins. In the same way the foundation of Gurukula was based on unselfishness. The father gave his son to the guru for the service of humanity and the students being supported on public expense could not say that they would serve themselves or their parents alone.

The aim of the Gurukul also was to revive the ancient spirit of unselfishness. If it produced men who could merge their self into the whole of humanity if it could produce men who would be ready to serve the world, it would fulfil the aim which it had in view.

He assured the students that on his part there was never any diminution of love, even severity, and strictness were due to love.

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पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

He said "you have many good qualities, but the reason why we are strict is that we don't want that you should have any defects--for no one marks any dark spots on a black blanket but even one small dot is noticeable on a white mantle."

He advised the students to make the Kula such a centre of love that whenever any of their Sanataks was wornout and troubled with cares he might come back to Gurukul to find love and peace in his old Kula

M. Mukhram, B.A., and M. Ram Chand also addressed the students in suitable terms.

Mahatma Munshiram then rose up and said "If you are seeking for ideals to follow there was no better ideal than Swamiji himself You better follow him. As to your address I am glad to notice that you have begun to realize your responsibilities. Ranade was in habit of saying that to fall was no defect but not to rise again was really a defect. There was no occasion to feel sorry for him who was repenting, but one who was really an object of pity was a hypocrite. Hence try to remove the defects if you have begun to see them in yourself,

You should entertain a spirit of love towards those who have erred against Gurukula and pray for them, so that seeing the error of their ways they may come to right path and be won back to their old Kula.

I am aware of my weakness. I wish I could always live with you, but for the sake of money I have to go out often. However, if you appreciate any service of mine, only give me one pledge, one gift and that is you will follow Swamiji and observe your Bramhacharya every moment.

I know that of late a current of happy feelings has been set up, hence there is no necessity of giving a formal address.

Remember, whenever anything happens here I always feel it even when I am on a tour. Once I was about to deliver a lecture, when all of a sudden my spirits drooped down and I felt disinclined to speak and lo, the very next mail brought the news that something had happened in the Gurukul. So avoid giving such occasions.

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At any rate this day I am glad to know that a noble rent has been set up which will go on progressing and I am sfied I can now die in peace, for now you have begun to realize r duties and responsiblities.

As to the objects of the Gurukul he said that they were so n and wide that they were indescribable."

In the evening all the students, teachers and professors ed together and thus the Birthday celebrations were brought a close.

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